RELIGION TEACHING PLANS

SISTER M. INEZ, O.S.F.

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RELIGION TEACHING PLANS

Outline Lessons Based on Modern Principles of Education as Exemplified in Practical Class Use, Suggesting Ways of Developing, Organizing and Applying the Lesson in the Catechism

By the

Franciscan Sisters of Christian Charity

Holy Family Convent, Manitowoc, Wisconsin

Edited by

SISTER M. INEZ, O.S.F.

With Preface by

REV. GEORGE JOHNSON, Ph.D.

Teachers' College, Catholic University, Washington, D. C.
Head of Department of Education of the National Catholic Welfare Conference

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PREFACE

There is a heartening promise for the future of Catholicism in the United States in the zeal of our teachers of religion to discover better methods of presenting their subject. An improvement in learning has resulted from the adoption of scientifically demonstrated pedagogical procedure in the teaching of the secular subjects. This has caused us to regard more critically our conduct of the religion hour. Confessing in all humility our inability to inculcate the principles and practices of revealed religion without the constant aid of Divine Grace, fully conscious of the fact that supernatural ends cannot be achieved by merely natural means, we are none the less aware that Divine Grace expects human co-operation and that the supernatural utilizes and does not destroy the natural. Our Lord and Saviour respected the laws of mental and moral development when He taught the people, and the Church in every age has followed His example.

The teaching of religion in the immediate past may be justly criticized for its lack of vitality. It made its appeal too exclusively to the memory, where it should have envisaged the whole child with all of his powers and capacities. It overlooked the fact that learning is best effected through the active participation of the pupil. Too often there

was a dreariness about the class in religion that dampened enthusiasm and produced a kind of boredom. Subject matter, of its very nature surcharged with interest, was robbed of its appeal by the manner of presentation. The children felt a sense of relief when the period was over and they could turn to more attractive tasks.

Happily, those days are passing. The teaching of religion is being vitalized. A sound pedagogical theory, tested by intelligent experimentation, is yielding better devices and richer materials. This is the result not of any organized, concerted movement, but of the vision and energy of individual teachers. A common recognition of a need has inspired a common effort to meet it.

However, it would be unfortunate were the conquests that have been made in the field of religious education to remain isolated and unshared. We need to pool our resources and keep one another aware of what we are doing. Our light should not be hid within the walls of our own classroom.

Unto such a purpose is this little work dedicated. It does not profess to be a compendium of religious instruction. It does not offer itself as a complete and ready answer to every problem that may face the teacher of religion. It is nothing more than a record of an intelligent and careful attempt to teach certain truths of religion according to the laws of

sound pedagogy. It offers not a nostrum but a suggestion, not a method but a point of view. We need more literature of this kind on the teaching of religion. Priests and Sisters, though they do not underestimate the value of theory, are eager to see its exemplification in practice. It is hoped that one fruit of the publication of these plans will be the inspiration that will come to others to set down their experiences in book and pamphlet for the benefit of all of us.

GEORGE J. JOHNSON, Ph.D.
Head of Department of Education of the National Catholic Welfare Conference

CATHOLIC UNIVERSITY
WASHINGTON, D. C.
January 9, 1929

FOREWORD

The truths of religion have not changed during the course of centuries, but the way to present them so that they will function in the life of the child must be adapted to the time and conditions in which we find ourselves. The simple question and answer type of teaching was fairly successful when all the other subjects of the curriculum were taught by the same method. But it was not our Blessed Lord's way; nor was it the way of any great teacher either before or since His coming. At present when every effort is made to teach the secular branches with force, interest, and immediate application to life problems, the unmodified question and answer method does not appeal to the child. He dislikes the religion period and consequently carries from it no incentive to a better life. This method does not enlist his co-operation nor appeal to his love of inquiry and investigation. It is useless to argue that he will remember and apply in his later life the knowledge thus gained. Ask a group of people or question yourself—when a moral crisis confronted you, was it an answer memorized from our catechism without understanding or pleasure or was it some incident, story or living example that influenced you to do right?

The learning of formulae and definitions has its place in the teaching of religion. But all too frequently it has been given the wrong place. After

the meaning of the truth has been developed by some effective way such as story, explanation, thought-provoking questions, class-discussion, or dramatization, the memorizing of the condensed formulae or definition is in order.

The teacher should be acquainted with method in both its narrower and its wider implications. Method in its narrower sense means the most economical way of teaching or learning anything; in its wider sense it is almost the same as the moral problem of life. The teacher's attitude, interest, and enthusiasm is a part of the wider conception of method as is likewise the children's readiness to learn, their use of the knowledge learned, and the effect it has on their lives. While concerned with the teaching of the truths and principles of religion and morality so the children will learn them as thoroughly and economically as possible, she must be more concerned with the "simultaneous learnings" which are inevitable. Do the children love religion? Can they think clearly in the subject. Can they make application to their daily lives? Can they form discriminating judgments? Or do they dislike the period given to religion? Learn it unwillingly? Proceed to forget it at once? Refuse to let it influence their lives?

The plans for teaching religion, outlined in the following chapters, were devised and utilized by our teaching Sisters during the scholastic year 1926-1927. They represent an earnest effort to make the teaching of religion effective by applying therein

the principles of education used successfully in the other subjects of the curriculum.

These study-plans make no effort to supply the subject matter of Religion. Their purpose is to place before other teachers suggestive ways of developing, organizing, and applying the lessons in the catechism—ways which they might not think of themselves or which might exact hours or even days in discovering. The first appeal is to the thinking mind of the child in the development and organization of the truths and principles of religion and morality. The second appeal is to the feeling mind of the child in setting up ideals and in arousing desirable attitudes. The third appeal is to the doing mind of the child in the establishment of correct habits of responding to situations arising in daily life and in the ceremonial life of the Church.

SISTER M. INEZ,
Community Supervisor.

HOLY FAMILY CONVENT,
MANITOWOC, WISCONSIN.

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RELIGION TEACHING PLANS

I

CHURCHES

(*Grade X*)

Remote Aim

To promote familiarity with and appreciation of the Liturgy of the Church in all its phases.

Immediate Aim

To arouse interest in ecclesiastical architecture and in churches in general.

I. Exploration:

The basis the class has for work to follow is found out by questions and class discussion.

II. Presentation:

Preview Story: A brief story of the history of ecclesiastical architecture, in which illustrations are to be drawn from pupil's environment when possible.

III. Assimilation:

Reference Work.
Drawing—booklet.
Comparison of churches.
Completion test.
Collecting material.

IV. Application:

Preparation of outline on ecclesiastical architecture.

ORAL AND WRITTEN RECITATION

I. Exploration:

What style of architecture is our new St. Ambrose'? The old St. Ambrose'?

What is a church? Have churches been in use since the beginning of Christianity?

What style of church was used in the Apostolic Age? Days of persecution? The Middle Ages?

As time went on, different styles of architecture were developed. Can you name any of them? Which of these have been adopted for churches?

What is the difference between a cathedral and a parish church?

Does the Holy Sacrifice of the Mass have to be offered in a church?

Why did Bishop ———— come to ———— last May? Could the Holy Sacrifice have been offered in the new church without its being dedicated?

II. Presentation. Preview story:

1. Nature or purpose of a church.
2. Origin.
3. Development of ecclesiastical architecture.
   a. Apostolic Age—Oratories in private homes.

b. Reign of Constantine—Different places of assembly.

c. Times of persecution — (1) forests, (2) caves, (3) catacombs, (4) prisons.

d. 330-800. Basilicas, Byzantine architecture.

1. Characteristics.
   - *a.* Huge, squatty churches.
   - *b.* Dazzling magnificence of interior.
   - *c.* Domes placed over rectangular compartments.
   - *d.* Buildings constructed of brick and stone, faced with precious marbles and mosaics.
2. Examples.
   - *a.* Santa Sophia at Constantinople.
   - *b.* St. Mark's Cathedral at Venice.

e. Romanesque.

1. Characteristics.
   - *a.* Dignified churches.
   - *b.* Round arches.
   - *c.* Thick stone walls pierced with small windows.
   - *d.* Roofs.
     - I. Flat and timbered at first.
     - II. Vaulted in stone later.
   - *e.* Decoration—rude and spare, sometimes rich and exuberant.
2. Example—Cathedral of Pisa.

f. Gothic.

1. Characteristics.
   - *a.* Vertical lines and heights emphasized.

b. Lofty stained-glass windows.
c. Pointed arch.
d. Vaulted stone roof.
e. Thinner walls than in Romanesque.
f. Flying buttresses.
g. Decorations — severe and sparse against rich and fantastic.

2. Examples.
a. Cathedral of Notre Dame, Paris.
b. Cathedral of Amiens.
c. Cathedral of Florence.
d. Cathedral of Milan.
e. Cathedral of Cologne.
f. Westminister Abbey.
g. Canterbury Cathedral.

g. Renaissance.
1. Characteristics.
a. Sumptuous churches.
b. No new structural features.
2. Examples.
a. St. Peter's, Rome.
b. St. Paul's Cathedral, London.

4. Types of churches as to ecclesiastical rank.
a. Basilicas.
b. Metropolitan.
c. Cathedrals.
d. Collegiate.
e. Parish.
f. Chapels.
g. Churches of associations or confraternities.

5. Consecration of churches—reason.

III. Assimilation:

1. Story of preview to be written by pupils.
2. References:

Catholic Encyclopedia; Manual of the History of Art Throughout the Ages; Reinach, *Cathedrals; Geographical Magazine,* June 1922; *Compton's Pictured Encyclopedia; Manual of Christian Doctrine,* Brothers of Christian Schools.

3. Assignment:
   - *a.* Locate churches of each of the types mentioned in the preview story.
   - *b.* Where is our cathedral located? Our metropolitan church?
   - *c.* Bring in pictures illustrating the different styles of architecture we have mentioned.
   - *d.* Look up pictures and material on each of the churches we have mentioned (this material can be found in the above mentioned references).
   - *e.* Be prepared to give a brief talk on "The Art of the Catacombs."
   - *f.* Classify the Catholic churches of our vicinity as to style of architecture.
   - *g.* Prepare a talk on Italy's "Dream Cathedral."

Additional assignment for brighter pupils:

- *a.* Where is St. Anthony buried?
- *b.* What did the French people do to protect the Cathedral of Amiens during the World War?

c. What church is known as the "Jewel Box of Constantinople"?
   1. In whose hands is it today?
   2. How long have they held it?

d. What happened to the Cathedral of Notre Dame during the French Revolution? The World War?

e. What church is often called the "Church of Churches"?

f. What famous national shrine in honor of Our Blessed Mother is being erected in the United States at the present time?

g. What style of architecture is being employed?

h. What was the motive by which the men who erected the magnificent cathedrals of the Middle Ages were actuated?

i. Compare this motive with the one which is prompting the Catholics of the United States today to make sacrifices in order to erect the National Shrine.

4. Completion test on the assignment.

IV. Application:

1. Make a topical outline or summary on ecclesiastical architecture without consulting your notes.
2. Oral recitation and discussion.
3. The outline and the pictures you have collected are to form a part of your booklet on the Liturgy.

II

A CHRISTMAS PROJECT

(*Grade I*)

Two Units—Four Weeks

Teacher's Aim:

To inculcate the right spirit of Christmas.

Child's Problem:

To give Jesus a birthday gift.

FIRST UNIT—TWO WEEKS

Religion:

1. Review lessons on the Creation. All things were created to show how much God loves us. Name things God made to show His love for us.
2. The greatest thing God did to show how much He loves us—He sent His Son to us.

Language:

1. Conversation lessons: Study of sheep—shape, color, covering and size.
   Use: Flesh for food, wool for clothing. Talk on shepherds. Name articles of clothing made from wool.
2. Stories: Why the Evergreen Trees Never Lose Their Leaves. How the Fir Tree Became the Christmas Tree.
3. Poem: Santa Claus and the Mouse.

4. Picture Study: Sheep in Pasture—BONHEUR.
5. Dramatization: Why Evergreen Trees Never Lose Their Leaves.
6. Written Work: Copy from the board—See the sheep. They are on the grass. Can you see the shepherds?

Reading:

1. *Development:* Shepherd, loves, sheep, welcome, asleep.
   A reading unit from this development as an example made up by children.
   Large chart. Printed copy. Picture of sheep and shepherd. Reading matter of chart.
   See the sheep.
   They are on the grass.
   Can you see the shepherd?
2. *Procedure of Development Lesson:*
   a. Conversation lesson on words in unit.
   b. Picture of sheep.
   c. Get story from child. Board lesson. Sentences.
   d. Get story from child. Drill games.
   e. Print story below pictures.
   f. Read story from the board and compare with printed copy.
   g. Read printed story with picture. Drill game—Finding phrases suggested.
   h. Printed story without pictures.
   i. Cut up printed story in phrases and sentences—Match with story unit.

Construction Work:

Tear an evergreen tree, trim and mount to use as blackboard decoration. Cut sheep. Model sheep in clay to use on sand table.

Drawing and cutting things God created.

SECOND UNIT—TWO WEEKS

Religion:

1. *Motivation:* Why did Jesus come from heaven? To tell us about His beautiful home in heaven, and to show us the way to get there. When did Jesus come from heaven? On Christmas Eve.
2. *Religious Stories:*
   a. Annunciation.
   b. Journey to Bethlehem.
   c. St. Joseph and Mary.
   d. Birth of Jesus.
   e. Shepherds in the fields.
   f. Adoration of the shepherds.
   g. The Magi—Their journey. Who and what guided them?
3. *Conversation Lesson:* Cultivate in the hearts of the children devotion to Mary, our Mother. Comparison of two mothers' birthdays: What do we owe to each? What can we get from each?
4. *Introduction Lesson:* Conversation lesson on our birthdays—How celebrated, gifts. How to celebrate Jesus' birthday. What gift we will give Him. All visit Him on Christmas

Day. Little acts of self-denial; prompt obedience; acts of charity for mother, father, all at home, in school; devotion at prayers, attendance at Holy Mass, etc.

Language:

1. *Picture Study:* The Arrival of the Shepherds —Plockhorst.
   The Birth of Christ—Lerolle.
   The Holy Family—Murillo.
2. *Memory Work:* Prayer to the Infant Jesus.
   Once a Lovely Shining Star.
3. *Songs:* Once in a Manger Lowly.
   While Shepherds Watched Their Flocks.
   Dear Little One, How Sweet Thou Art.
   Silent Night.
4. *Dramatization Work:* Blessed Virgin and St. Joseph seeking shelter. Shepherds watching their flocks. Visit of the Wise Men.
5. *Written Work:* Copy sentences from the board.
   Example:
   Jesus was born in Bethlehem.
   Jesus loves me.
   We welcome Jesus.

Number Work:

Development of Number "3."

1. *Development Questions:*
   How many boys did we need for kings when we dramatized "The Magi"?
   How many camels did the Magi have?

How many presents did the Magi bring for Jesus?

How many shepherds went to visit Jesus when we played the story?

How many lambs did the shepherds give the Infant Jesus?

How many did we need to play the Holy Family on Christmas night?

2. *Number Stories:*

We have two camels for the kings on the sand table. How many more must we put there?

John made two sheep for the cave of Bethlehem and Henry made one. How many sheep were there in the cave?

Anna, Helen, and Eileen each gave Jesus a gift. How many gifts did He receive?

3. *Objective Illustration:*

Let children construct three camels, three sheep, three tents for the Magi. Use three pegs for each tent.

4. Draw a chair for each one in the Holy Family. Draw pictures on board and have children draw them.

Ex. Three fir trees, three houses in Bethlehem, etc.

5. Play you are a camel and take three steps.

Play you are a lamb and skip three times.

Play you are a shepard boy and give three hops.

Clap three times for Christmas Day.

Reading:

Development of these words—Mother, Jesus, baby, asleep, night, Bethlehem, Mary, St. Joseph.

Construction Work:

Bethlehem—Cut out and mount.

Each child is to make a crib from a box. (Shoe box—Cover box on entire outside with paper colored to represent stones.)

Sand Table: Bethlehem, Crib arranged by pupils.

Bibliography:

First Grade. *A Course of Study for Grade I,* Cleveland Diocese.

For the Children's Hour.

In the Child's World.

American Cardinal Readers, Primer.

American Cardinal Readers, Book One.

III

A CATECHISM UNIT

(*Grades I and II*)

First Day

Assignment:

I. Why do we live on earth?
II. Why did God make us?
III. What do we hope of God?

Preparation:

We have learned that God made the world and everything in it. He made all for a purpose. The sun, the moon and stars give us light. The trees, the birds and the flowers, the sunbeams and the breezes—all were made by God to make us happy. See the pretty robins. We love them because they come from God. He wants them to sing and fly. He wants them to make little boys and little girls happy. God made the robins to live here. That is all He made them for. God made me for something more than that. Let us try to find out.

Teacher's Aim:

To lead children to know why they are in this world.

Pupil's Aim:

What does God want me to do? (Recall facts previously learned.)

Presentation:

We know from our previous lessons that Jesus lived on earth at one time.

Let us tell why—in the little verse we learned some time ago (Pupils recite and pantomime):

Not you, nor I, nor any one
Could ever see God's face,
Unless God's Son came down to us,
And won us back our place.
So that is why, dear little ones,
Down from His heavenly throne,
There came the mighty Son of God,
To claim and save His own.

We remember the beautiful story of the first Christmas night—the story of the shepherds and of the three Wise Men. We heard, too, how the angel came and warned St. Joseph to go to Egypt, because Herod wanted to kill the Baby Jesus. After Herod died, the Holy Family went to live in Nazareth. We know that when Jesus grew up to manhood, He went about doing good. He taught the people what to do in order to save their souls. Doctor Shields' Readers will help us to find out what Jesus taught some little boys and girls like you —long ago. He wants you to do the very same things. Turn to the lesson on page 23.

Teacher: Find the answer and tell it to us.

Teacher's questions and pupils' answers:

1. What did Jesus tell the children?

He told them that He loved them.

2. What else did Jesus tell them?
   He told them stories about His Father and about His home in heaven.
3. Did the children love Jesus?
   All the children loved Jesus very much.
4. What did the children ask Jesus?
   They all asked Jesus to take them to see His Father and His home.

SECOND DAY

5. Did Jesus take the children to heaven?
   Jesus told the children what they had to do before He took them to heaven.

Teacher: Let us see what they were told to do. (Different pupils read orally. Teacher writes sentences on board.)

First Pupil: Jesus told the children that they must wait awhile and do some work for Him on earth.

Second Pupil: He told them to be good to everyone.

Third Pupil: He told them to love their parents.

Fourth Pupil: Then He will take them and all whom they love to His Father's home. And they will stay with Him and His Father forever and ever.

Application:

Now let us see what God wants us to do. Tell all the things that you, as a little Catholic, do

every day—the things that God wants us all to do.

(Teacher writes on board as pupils give statements.) God wants us:

1. To love Him.
2. To pray to Him morning and evening.
3. To hear Mass on Sundays and holy days.
4. To love and obey our parents.
5. To be kind to everyone.
6. To be pure.
7. Never to steal or to tell lies.

Children read orally and silently. They learned and recited the statements written on the board.

Third Day

Teacher's Aim:

To present a Model for the children to imitate.

Picture Study:

The Holy Family in the Workshop of Nazareth.

Conversation about the picture:

Teacher's questions:

1. What is St. Joseph doing?
2. How is Jesus helping him?
3. What is Mary doing?
4. What is flax?
5. How was it made into cloth?
6. How do you think Jesus helped Mary?
7. What do you do for your father?
8. What do you do for your mother?
9. What made the Holy Family so happy?

10. How can you make your parents happy?
Review the seven points learned in yesterday's lesson.

Fourth Day

Teacher's Aim:

To impress the picture of the life of the Holy Family at Nazareth more vividly on the minds of the children.

Presentation:

Listen very attentively to this pretty little verse. It tells us about the work of the Holy Family.

Within the home at Nazareth
Our Lady wove and spun.
St. Joseph used to plane and saw.
And Jesus did not shun
The little humble daily task,
The humble daily toil
To carry water from the well
Or work the blessed soil. (Pantomime.)

Children learned the verse. They recited individually and in concert.

Fifth Day

Teacher's Aim:

1. To incite in the children love for God's laws.
2. To teach them how to help others to do the same.
3. To make the lesson interesting by means of stories.

The stories may be found in *Religion Hour,* Book I. Read or tell the stories to the pupils.

1. *God's House* (*Page* 7)

Michael is a good boy, he likes to do what God wants. God sees Michael all day long. God sees all boys and girls. God sees Michael doing good. Michael likes to go to God's House. He knows that God the Son is there. When Michael cannot go in, he takes off his cap as he goes by. One day, Frank saw him do this. Frank did not know Who is in God's house. He said that Michael took off his cap to a house. Michael told Frank that God the Son is in that house. After that, Frank also took off his cap to God.

2. *A Helping Hand* (*Page* 10)

Terry is a very little boy. He is very kind. When Terry went to school today, he saw an old lady. She looked very sad. Near her was a big basket. It was filled with things to eat. The old lady could not take another step with it. She told that to Terry. Terry is not very strong, but he helped the old lady. With Terry's help she got the basket home. The old lady was the mother of a priest. And the priest was glad that Terry had been so kind. He thanked Terry by saying a Mass for him.

3. *The Toy Soldiers* (*Page* 12)

Mr. Jones gives his son Robert playthings. He

also gives his little girl Ruth playthings. One day Robert was not home and Ruth wanted to play. There was no one to play with her. She took Robert's toy soldiers. She put them all over the table. They were not in line as they should be. Robert came in and saw Ruth playing. He did not like the way she had put the soldiers on the table. He put them in line, not too close to one another. Ruth said that the soldiers looked better that way. We are all soldiers. God puts us in line. We get out of line when we are bad.

IV

THE PROMISED REDEEMER

(*Unit of Work for Grades I and II*)

Christmas Preparation

I

I. Catechetical Unit:
   1. Did God abandon man after he fell into sin?
   2. Who was the Redeemer?
   3. Was Jesus Christ always God?
   4. Was Jesus Christ always man?
   5. On what day did Jesus become man?
   6. On what day was Jesus born?

II. Bible History Stories:
   1. The Annunciation.
   2. Mary Visits Elizabeth.
   3. Birth of Jesus Christ.
   4. An Angel Announces the Birth of Jesus to the Shepherds.
   5. The Adoration of the Magi.

II

I. Material Used in the Development of the Unit:

1. Bible History Charts:

a. Banishment from Paradise.
b. The Annunciation.
c. The Visitation.
d. The Adoration of the Shepherds.
e. The Adoration of the Magi.

2. Language:

a. Picture Study:
1. The Madonna—RAPHAEL. *Catholic Education Series—First Book.*
2. Adoration of the Shepherds—LE ROLLE. *Religion—First Course*—MacEachen.

b. Memory Work—Fourteen verses from "Life of Our Blessed Lord on Earth" (G. KEON).

c. Dramatization:
1. Reading Lessons.
2. Memory Work.

3. Hymns.

a. Hail Mary—Catholic Education Music Series—chant.

b. Aspiration—O Mary, Conceived without Sin.

c. At Last Thou Art Come, Little Saviour.

d. What Lovely Infant.

e. With Wondering Awe (Cantate).

4. Seat Work:

a. Clay modeling.
1. Shepherds.
2. Crib.
3. Wise Men.
4. Bethlehem.

b. Paper cutting.
1. Camels.
2. Bethlehem.

5. Blackboard illustrations:

1. The angel appearing to the shepherds.
2. The Wise Men approaching Jerusalem.

6. Reading:

a. *Cathedral Primer,* pp. 119-121.
b. *New Corona Readers,* pp. 21-74.
c. *Marquette Readers,* Primer, pp. 92-99-100. First Reader, pp. 4-78.
d. *The Ideal Readers,* First Reader, pp. 87-89.
e. *Catholic Education Series,* First Book, pp. 87-89; Second Book, pp. 35-62-64-75-78.
f *American Cardinal Readers,* Primer, pp. 92-98.
g. *American Cardinal Readers,* Book One, pp. 14-33.
h. *Our First Communion,* p. 17.

7. Sand Table: Crib.

II. Presentation of the Work:

1. Time:

Five weeks—Four weeks preceding Christmas; one week following Christmas.

2. Aims:

a. To increase the children's love for our Lord.
b. To enrich the children's imaginations.
c. To prepare the children's hearts for Christmas.
d. To give them food for thought.
e. To instill into their lives a hatred for sin.

3. Method used:

a. The story predominated.
b. Questions checked the progress.
c. Pictures and dramatization used as forms of expression for the children.
d. Seat work in clay modeling and paper cutting.
e. Memory work daily.
f. Reading period and supplementary reading devoted to this work.

THE DAILY PLAN

First Week—Monday

CLASS PROCEDURE (Religion Period):

Review:

Last Friday we heard how God punished Adam and Eve after they fell into sin. Who can tell what punishments God sent them? (Let class enumerate as many as possible.) Now which do you think was the biggest punishment? Yes; they could not enter heaven. The gates of heaven were closed on account of sin. What had given them a right to heaven? (Let the children tell about this wonderful gift called sanctifying grace.)

Summarizing it, we find that God gave to Adam and Eve a wonderful gift which gave them a right to heaven and to be called God's children. This made them worthy to live with the angels

and to gaze upon God's face. It is worth more than the whole world and the most precious gift that God could give them. Now, when Adam and Eve sinned, they lost this gift and all claims to heaven.

Development:

Did God abandon Adam and Eve after they fell into sin? No; God still loved Adam and Eve and wanted to have them. He knew that they were very unhappy. (Show chart—Banishment from Paradise.) Before God drove them from Paradise, He promised that some day He would send them a Redeemer who would reopen the gates of heaven and save man from sin. Whom did God promise to send? Yes, a Redeemer. Redeem means to buy back. If Fred has a penknife which he sells to Johnny, has Fred any right to say that this knife still belongs to him? Well, if Fred is sorry that he sold this knife, is there anything that Fred can do to get this knife again? He can buy it again from Johnny. Supposing that he did, then we can say that he redeemed his knife.

Now, Adam and Eve had sold their souls to the devil, but they were very sorry. God felt sorry for them and said that He would save them by redeeming them or buying them again. God did not fulfill His promise right away, but He wanted the people to believe that He would do so.

Checking:

Whom did God promise to send?
What does "redeem" mean?
Whom did God want to redeem?
Did God still love Adam and Eve?
Did God redeem them at once?

Conclusion:

God promised to send a Redeemer. He did not send this Redeemer at once, but wanted the people to trust Him. This Redeemer was to save man from sin and to reopen the gates of heaven. Tomorrow we shall see who this Redeemer was to be. Now let us say a Hail Mary to thank God for loving us so much.

CLASS PROCEDURE (Memory Period):

How many remember one thing that we spoke about this morning in our Religion period? (Let the pupils tell what they can remember.) I wonder if you would like to learn a little story that will help you to remember how good God has been to us? Now listen while I read it for you, and see if you can tell me about it when I have finished. (In teaching memory work follow Colvin's plan. See Appendix.)

TUESDAY

CLASS PROCEDURE (Religion Period):

Review:

Yesterday we heard how God promised Adam and Eve that He would send them a Redeemer

who would reopen the gates of heaven and save man. All those who lived before this Redeemer came had to believe that God would keep His promise.

Development:

Today we want to know who redeemed us.

Who redeemed us?

Was Jesus always God?

This Redeemer whom God promised to send was His only Son. When God sent His angel to Nazareth to the Blessed Virgin, the angel told her that she was to be the Mother of God. He told her many wonderful things about this little Child whom they should call Jesus. He said that He should be great and should be called the Son of the Most High.

How many persons are there in God? There are three Persons in one God. (Let pupils name them and tell which Person came to redeem us.) Now, when God, the Son, came down upon this earth, He did not stop being God. He was God just as He had always been in heaven, but now He became man, too. As God He had always lived. As God He could never die. As man He was born on Christmas Day over nineteen hundred years ago. As man, His Mother was the Blessed Virgin Mary. The angel Gabriel was sent to tell her this good news. Next week we shall learn how the angel was sent to the Blessed Virgin Mary.

Checking:

Who redeemed us?

Did Jesus stop being God when He came to redeem us?

What was His name to be?

How do we know that this Redeemer is the Son of God?

Which Person of the Blessed Trinity is Jesus?

How many Persons are there in the Blessed Trinity?

Conclusion:

This Redeemer whom God promised to send is His only Son. He is both God and man. The angel said that He should be called Jesus, and that He is the Son of God. Jesus is the Second Person of the Blessed Trinity, equal to His Father in all things. He was God from all eternity.

Tomorrow we shall learn how long the people had to wait before this Redeemer came.

CLASS PROCEDURE (Memory Work):

Review the verse taught yesterday. If time permits, test individual pupils. They will be anxious to respond.

WEDNESDAY

CLASS PROCEDURE (Religion Period):

Preparation for Advent

Review:

Yesterday we saw that God promised to send a

Redeemer, but that He would not fulfill His promise for many years to come. Would you like to guess about how long God waited? It was four thousand years that the people had to wait. All this time God was getting the world ready for His Son. I am sure Adam and Eve thought that they would see the Redeemer. Do you think they did? No; they could not live for so many years. But God did not want His people to forget about His promise, so many times He told others about it. They were His prophets, men who told the people things that would happen before they really did. In this way they knew many things about the Redeemer long before He was born.

They knew something about His Mother, the place where He would be born, and the time. The last time God told anything about the Redeemer was when He sent the angel to the Blessed Virgin Mary. God wanted the world to be ready to receive His Son. Now again God is telling that the time is near when Jesus will come. This time Holy Mother the Church is our prophet. She is reminding us that Christmas is very near. We are asked to prepare our hearts for His coming. Next Friday we shall find out what we can do to get ready for the beautiful feast of Christmas.

Checking:

How long did the people wait for the Redeemer?

Did God let the people forget about this promise?
Could anyone be saved who lived before the Redeemer came to save us?
Were Adam and Eve saved?—Feast December 24. Let the children find the feast on calendar.

Conclusion:

The people waited for four thousand years for the Redeemer to come. God told the people about His promise a great many times. Each time He told them a little bit more. The first promise was made to Adam and Eve; the last time God told about the Redeemer was when He sent the angel to the Blessed Virgin Mary.

Christmas is the birthday of the Redeemer. What can I do to show Him that I love Him? Friday we shall hear what Holy Mother the Church wants us to do.

CLASS PROCEDURE (Memory Period):

Review very briefly the morning religion period. Teach the next little verse "Four Thousand Years." Use Colvin's plan. Before recess or while waiting for a bell, recall the work to fix it in the memory. Review "Not You."

FRIDAY

CLASS PROCEDURE (Religion Period):

Review:

Last Wednesday we spoke about the long time that the people had to wait for the Redeemer

to come. Holy Mother the Church does not want us to forget this, so every year before Christmas comes she has a time set aside to remind us of all that God has done for us, His children.

Development:

Every year at Christmas we keep the birthday of our Redeemer. It is because Christmas is the birthday of our Redeemer that Christmas is so great. Now, Holy Mother the Church wants us to think about His birthday and about all that God has done to redeem us. She asks us to prepare our hearts for His coming. For four Sundays before Christmas we are reminded that the feast is drawing near. On these Sundays purple is used at Holy Mass. Purple reminds us that we must be sorry for our sins. We must do penance for them.

You know it was sin that closed heaven for us and made Jesus suffer so much for us. Jesus hates sin and cannot love us while we have sin on our souls. If we want to be real happy on Christmas, we must not have sin on our souls.

When your birthday comes, how do you celebrate it? (Let class tell about cake, presents, etc.) Now, Christmas is Jesus' birthday. Wouldn't you like to give Him a little present? I am sure we could all find something that we can do to show Him that we love Him. Now let us think a minute. How many have a dear little

baby at home? All day long while you are at school, mother has to do her work and care for the baby, too. Could you not help mother a little each night by being good to the little ones? I am sure mother would be so happy if you would give her a little of your playtime. Would it please Jesus to have you kind to your brothers and sisters? Then, mother's coal pail is often empty when you come home from school, is it not? Could you fill it for her? Every night we have the dishes to wash, the table to set, and the floor to sweep. Would this make a nice Christmas present for the little Infant?

Again, deep down in our little hearts there is a corner which Jesus does not like to see. Some little sin is hiding there. Maybe we get angry and say bad words or quarrel with our little playmates. Perhaps we do not obey our parents. I am sure there are some of us who like to forget our prayers. Now, let us take just one thing and offer it to little Jesus on Christmas. Oh, how happy Jesus will make us when we tell Him we are doing this for Him! Many times we shall grow tired and want to stop before Christmas comes, but if we keep right on, Jesus will bless us still more.

Now before today is over, let us find just one little present for the baby Jesus. If you want me to help you, you may ask me any time today. Tonight when we go to church for Benediction, let us offer our promise to Jesus. How can

we do it? (Let them tell what they can say.) Do not forget to ask Jesus to help you. We cannot keep any promise if Jesus does not help us.

Often during the season of Advent remind the children of their Christmas Present, especially when they come to God's love for us.

Checking:

Sunday when we go to church, what are we going to see that will tell us Christmas is coming?

What should all good Catholics do?

What are we going to do to show our love for Jesus?

Why do we keep Christmas?

Should we be happy at Christmas.

Shall we be happy if we think only of our Present?

Can we give our parents a present that will not cost any money?

Will that please them more than one we pay a lot for?

What are you going to do to be happy on Christmas?

Second Week—Monday

Dedicated to the Blessed Virgin

CLASS PROCEDURE (Religion Period):

Review:

Last week we heard how God prepared the world for the coming of the Redeemer. Before Jesus

could be born, He needed a mother. Now, God did not go to the rich to find her, but to the poor little town of Nazareth. There lived a very holy woman named Mary. She spent her time praying that God would soon send the Redeemer to earth. She loved God and spent her time praying and obeying God,

Development:

The Annunciation

One day while the Blessed Virgin was at prayer, an angel was sent to her to tell her that she was to be the Mother of God. The angel said, "Hail, full of grace, the Lord is with thee, blessed art thou amongst women." He told her that God was pleased with her and had chosen her to be the Mother of His Son.

This was the angel Gabriel. God had sent him with the good news. This was the greatest news ever told to anyone. The angel brought the news from heaven. Who told the angel what to say? This news came, then, from God, the Father. Have you ever heard this news before? When do you greet the Blessed Virgin Mary as the angel did?

We please the Blessed Virgin when we say these words. It makes her think of the angel's visit to her. All the angels in heaven listen when we speak to the Blessed Virgin in prayer. Do you think they are happy when we love the Blessed Virgin? Yes; they love Mary and they want

us to love her. Mary is their Queen. Just think, the angels can call her queen, but they cannot call her mother! Is Mary our mother?

Jesus loves His Blessed Mother because her soul is full of grace. It is grace that makes her soul so pleasing to Him. Why did God love Adam and Eve? He loved them because their souls had grace on them. When they lost sanctifying grace, we find that God could not love them. Mary's soul was always full of grace. There was never a time when Mary did not have grace on her soul; and because she was to be God's Mother, she never had original sin on her soul. This was certainly a great privilege for Mary. (Let the pupils tell what they can about the Immaculate Conception.)

Now today when we say the Hail Mary let us think of the angel's visit to Mary. Let us say a Hail Mary now to thank God for giving Mary to us, for without Mary we could not have Christmas.

Checking:

Who is the Mother of the Saviour?

Who brought the good news to the Blessed Virgin?

What is the greatest news ever brought to earth?

Could we have Christmas without the Blessed Virgin?

Is the Blessed Virgin really our mother?

What prayer can we say that will please the Blessed Virgin?

What does she think of us when we say this prayer?

CLASS PROCEDURE (Memory Period):

Talk briefly about the morning's Religion period. Read the verse about the angel's visit. Have the class dramatize it. After it is understood and the words are familiar to the pupils, begin the work of memorizing. Many will be almost able to give it alone after the dramatizing.

CLASS PROCEDURE (Singing Period):

Recite the Hail Mary with the class. Chant it several times, having the class listen. Then repeat, letting the pupils sing very softly. Repeat several times, gradually singing louder. Let the class sing it without help.

CLASS PROCEDURE (Reading Period):

Take as supplementary work the story of the Annunciation in Doctor Shields' Second Book. After preparation let the better pupils read the story to the class. Follow the reading with questions.

Conclusion:

The Blessed Virgin Mary was chosen to be the Mother of God, and on this account her soul was kept free from all sin. She is the only one who never had original sin on her soul. An angel was sent to tell her the good news. It

meant that the Redeemer would soon come to save us. We should be very happy when we think how much God has loved us. When we say the Hail Mary, we should think of the angel's visit to Mary.

TUESDAY

CLASS PROCEDURE (Religion Period):

Review:

Who remembers the promise that God made to Adam and Eve? Whom did He say He would send as the Redeemer? Which Person of the Blessed Trinity became man for us?

Development:

Was the Saviour always man?

On what day did Jesus become man?

Who can tell me anything we said yesterday about the angel Gabriel? The angel was sent with some good news to the Blessed Virgin Mary. Now on this day Jesus became man: The angel announced this news to the Blessed Virgin. To "announce" means to tell something. Can you remember any news that I announced to you today? Who can remember some news that Father announced in church Sunday? What news did the angel announce? What does "announce" mean? Who can think of some news to announce to us? (Let them tell something if they can.) Now, the day on which the angel came to Mary is called Annun-

ciation Day. It is kept every year on the twenty-fifth of March. I shall write this day on the board and let us see how many will know it tomorrow. Let the pupils find it on the calendar. When you go home tonight see how many can show it to mamma and tell her what it means. How many will try?

What happened on the twenty-fifth of March? Then how long has Jesus been man? How long has He been God? It was long, long ago that Jesus became man. Can we count how long He has been God? Did Jesus stop being God when He became man? Then Jesus was both God and man. As God He had made all things. As God He knows all things. As God He can do all things. As God He had no beginning. As man Jesus was born on Christmas day, 1929 years ago. The Blessed Virgin was His Mother and St. Joseph was His foster father.

Checking:

Was Jesus always God?
Was Jesus always man?
On what day did Jesus become man?
How old is God?
How long did Jesus live on this earth?
Where is Jesus now?

Conclusion:

Jesus became man on Annunciation Day. We keep this feast on the twenty-fifth of March.

The angel Gabriel was sent to tell the Blessed Virgin this news.

CLASS PROCEDURE (Memory Period):

Review the verses memorized. Let class dramatize "Before Our Queen." Let individual pupils try to recite the verses.

WEDNESDAY

CLASS PROCEDURE (Religion Period):

Mary Visits Elizabeth

When the angel Gabriel came to the Blessed Virgin, he told her some good news about her cousin, Elizabeth. Tell the class the Bible story as given in the history. Question them as much as necessary.

CLASS PROCEDURE (Memory Period):

Review the story of St. Elizabeth and the Blessed Virgin. Develop the story of Mary's visit "Far, Far Across." Let the class play that they are St. Elizabeth and the Blessed Virgin Mary.

THURSDAY

CLASS PROCEDURE (Religion Period):

Review:

Spend today's period as a review. Check the weak points. Emphasize the Annunciation, the Visitation, and the Immaculate Conception. Review the Blessed Virgin's birthday. Place the dates on the board for the Nativity of Mary,

the Annunciation, and the Immaculate Conception.

Encourage the class to remember the birthday of the greatest woman that ever lived. Teach the aspiration, "O Mary, conceived, etc." This afternoon we shall learn to sing this little prayer in honor of the Blessed Virgin. Next week we shall have the feast of her Immaculate Conception.

CLASS PROCEDURE (Memory Period):

Dramatize the story of Mary's visit. Continue her greeting. Review the verses, both in concert and individually.

CLASS PROCEDURE (Picture Study):

The Madonna (RAPHAEL)

The copy found in Doctor Shields' First Book was in the hands of the children. A large picture was used for class work. The story of the pretty legend was told in connection with the work. It follows:

An old hermit had only two friends, Mary the daughter of the vine dresser, and an old oak tree, which sheltered his hut. A severe storm blew down his house and the tree and he went to live in Mary's house. The tree was made into casks for wine. His dying wish was that both Mary and the tree might be remembered. Later Mary married and one day, while she was sitting in her yard with her two children. the great painter, Raphael, spied her. He

sketched the group on the cask which was made from the old oak tree. Thus the hermit's prayer was answered.

If possible, have the picture of Raphael painting the picture on the old cask. It makes the Madonna more interesting.

CLASS PROCEDURE (Singing Period):

After singing the Hail Mary in honor of the Blessed Virgin, repeat the aspiration, "O Mary, conceived without sin." Take a few minutes to understand it and to think why we should ask the Blessed Virgin to pray for us. Then teach the pupils to sing it. The pupils will learn the prayer in a ten-minute period.

FRIDAY

Preparation for Advent

CLASS PROCEDURE (Religion Period):

Spend the period in recalling what an Advent Sunday tells. Recall the color worn at Mass and why. Then spend time speaking of our own preparation for Christmas. Renew promises for another week. Some will remember theirs; others will have forgotten. Have each promise to do his or her best for another week.

CLASS PROCEDURE (Memory Period):

The class has learned five verses, but repetition is required to make them permanent. Use pictures of the Annunciation as well as of the Vis-

itation when reviewing the verses. Keep these where the children can have them in sight.

CLASS PROCEDURE (Reading Period):

Have the story of the Annunciation read again by a different reader. The Mother of Jesus (First Book by Doctor Shields) was used in the same way.

Over Saturday and Sunday the blackboards can be decorated, using the story of the Wise Men and the Apparition to the Shepherds. The sand table may be used in making a crib.

THIRD WEEK—MONDAY

Dedicated to the Divine Infant

CLASS PROCEDURE (Religion Period):

Allow the children to tell what they know of Christmas. The blackboard decoration and the crib will form the topic for conversation. Question them to find out what they do know. Then get them eager to know more about the great feast so near.

Tell the story of the edict of Caesar. It was on account of this edict that Mary and St. Joseph had to go to Bethlehem. Draw a little comparison between the way a census is taken now and in the days when the Blessed Virgin lived on earth. Show them that traveling then was different than it is now. It was much harder to make a journey of four or five miles then than a longer one now. Speak a minute or two on how they must have gotten to Bethlehem

and about how long it took them. Being poor, it was very hard to make the journey.

It was late when Mary and St. Joseph reached Bethlehem, and the town was crowded. They went to every door and asked for a place to stay for the night; at every door they received the same answer, "We have no room." Mary and Joseph were no doubt very tired when they reached Bethlehem, and I am sure St. Joseph was very anxious to find a place for the Blessed Virgin; but it was God's will to be born poor for us. When no place could be found in the town, they at last found a place in a cave outside of Bethlehem. So it was in this cave that our Redeemer was born. He had come down from heaven to redeem us, and only a very few knew about His coming.

Checking:

Who can tell me why Mary and St. Joseph had to go to Bethlehem?

What did Caesar ask the people to do?

Is that what the people must do now?

Which way is easier for the people?

Conclusion:

The prophets had told the people that the Redeemer would be born in Bethlehem. Mary and St. Joseph did not live there. Caesar little dreamed that, in calling the people to Bethlehem, he was helping God in the great plan of The Redemption.

CLASS PROCEDURE (Memory Period):

Today we shall learn how Caesar called the people to Bethlehem and how the Blessed Virgin and St. Joseph went from door to door looking for shelter. Teach "Arrival at Bethlehem."

CLASS PROCEDURE (Reading Period):

Let the First Grade read the story "How Christmas Came." (*Cathedral Primer*) Conduct the class as any other reading period.

CLASS PROCEDURE (Singing Period):

During the singing period today teach "What Lovely Infant." Use the hymn as an opening exercise and now and then for prayer before or after intermission.

TUESDAY

CLASS PROCEDURE (Religion Period):

Development:

On what day was Jesus born?

To answer this question "The Birth of the Messias" as found in *To the Heart of a Child,* pages 47 and 48, will be helpful.

"As darkness fell, the bustle and noise of the little town ceased. One by one the lights went out and soon all was quiet and dark save for the stars that kept their watch above in the clear cold sky.

"The stillness in the cave was broken only by the stamping of the ox or ass.

"In the hush of midnight, in the darkness of the stable, was born that night the Messias, the Christ, the King, the Son of God, Mary's Son!

"A tiny cry pierced the air, tiny cheeks were wet with tears, and Mary knelt and worshipped her little Son, the Son of God. Mother of God! To have God Himself to become her Son! With what love she folded Him in her arms, pressed Him to her heart, wrapped Him in swaddling clothes and laid Him in the straw in the manger over which the great ox stood and let the warm breath from his nostrils keep the little Infant warm.

"How Joseph and Mary prayed that night as they knelt by the Holy Child or held Him in their arms. Well they knew that He was the Son of God, the Second Person of the Blessed Trinity, Who had left His throne in Heaven to take Mary for His Mother and become man—to be born a baby for love of us, so that He might make up for all our sins and open for us the gates of Heaven, which Adam's sin had closed. Mary was His real mother, but He had no earthly father. St. Joseph was only His foster father.

"The Messias was come at last! This was He for whom the world had waited four thousand years. The King of Heaven was come on earth! The whole world was His, yet He was born in a stable, a manger was His cradle,

rough straw His bed, swaddling clothes His covering, the breath of an ox His warmth.

"But His Mother! She made up for all! No creature in Heaven or on earth was like to her! The Divine Infant pillowed His tiny head on her sinless heart and she was far dearer to Him than the countless faithful angels He had left in Heaven and the myriads that, all unseen, now worshipped in the dark stable. The King was come unto His own, whom He had so long prepared by messages for His coming. Yet no one but Mary and Joseph was waiting to receive Him."—From *To the Heart of a Child,* by Josephine Van Dyke Brownson (The Universal Knowledge Foundation, Inc., New York, 1928). Reproduced with permission of the publishers.

CLASS PROCEDURE (Reading Period):

Recite "The Arrival at Bethlehem." Learn "Far, Far Above."

CLASS PROCEDURE (Reading Period):

Review "How Christmas Came." Read "The First Christmas"—Doctor Shields' First Book.

THURSDAY

CLASS PROCEDURE (Religion Period):

Review:

Base the work upon the story told on Tuesday. Last time we heard how Jesus was born. On what day was Jesus born? Let us look into the

manger. There we see a helpless little baby. Why did Jesus humble Himself so much for us? It was out of pure love for us that He was born so poor. This dear Saviour later said that the foxes have holes and the birds have nests, but the Son of man hath not whereon to lay His head.

When we see the little Infant lying in the manger for us, should we be sad because we have not fine clothes to wear nor everything we want? Little boys and little girls often make their parents feel sad because they want more than mamma and papa can buy for them. On Christmas we shall find some who will be sad because they think they should get all that they want. Will Jesus love and bless such children?

Tonight when you get ready for bed, how many will have a nice, soft, warm bed waiting for them? When Jesus came on earth, did He have such a nice, warm bed? And yet He was God, whom all the angels love and adore!

Let us see what we can learn from the story of "The Holy Night." Have several pictures of the Nativity on hand and show them to the class.

CLASS PROCEDURE (Memory Period):

Review:

Review the verses "Arrival at Bethlehem" and "Heaven All Beautiful." Review all the verses learned. Show the Bible charts, if there are

any, for the verses studied. Let these be dramatized if possible.

CLASS PROCEDURE (Singing Period):

Open the period with the hymn "O Mary Conceived." Repeat the first verse of "What Lovely Infant." Teach the second and third verses. Singing is taught by rote.

CLASS PROCEDURE (Reading Period):

Use the following for class work:

Cathedral Primer—"How Christmas Came."

Catholic Education Series—"The First Christmas."

Use as supplementary work:

Ideal Catholic First Reader—pp. 30-31-32.

Corona First Reader, "Birth of Our Lord."

Catholic Education Series, Second Book—"The Holy Night."

Seat Work:

Have paper cutting of Bethlehem to be used as a booklet cover. Clay modeling—Crib and Bethlehem.

FRIDAY

CLASS PROCEDURE (Religion Period):

Use *Our First Communion* as a text, pp. 15-19. This will be a review for the class. Question the pupils and let them ask questions on the work covered.

CLASS PROCEDURE (Memory Period):

Memorize "The Angels' Song."

When our Blessed Lord was born, the angels came down from heaven to kneel at the crib. They wished to adore the Divine Saviour who loved man so much. No doubt your own guardian angel was kneeling there for you. When you go to heaven, your angel can no doubt tell you all about that wonderful night when God became man for us. When Christ was born, no one was at the crib but St. Joseph and the Blessed Virgin. The rest of the world knew nothing about the wonders of that night. On Christmas when Jesus again comes down to earth, many will not receive Him. Will you have a warm place in your heart ready to receive Him? If your heart is full of love for Him, then Jesus will be happy to come to you and He will make you very happy. Let us begin now to get our hearts ready for Jesus' visit on Christmas. Tell Him again and again that you love Him. We can never tell it to Him too often. Jesus loves to have us whisper it to Him. Let us tell Him now. Repeat "My Jesus, I Love You."

CLASS PROCEDURE (Singing Period):

Teach "At Last Thou Art Come, Little Saviour."

CLASS PROCEDURE (Story Period):

During this period, use the story "Why the Chimes Rang."

FOURTH WEEK—MONDAY

CLASS PROCEDURE (Religion Period):

Development:

An angel announces the birth of Jesus to the shepherds.

Tell the Bible story of the apparition to the shepherds. Use the story as told in *To the Heart of a Child.*

"On the neighboring hills, shepherds were guarding their sheep, lying wrapped in their cloaks, about the fires they had built to keep themselves warm and to scare away the wolves.

"Suddenly a great light fell upon them and, looking up, they saw an angel in the heavens and were filled with fear. But the angel said to them, 'Fear not, for behold I bring you good tidings of great joy. . . . For, this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign to you. You shall find the Infant wrapped in swaddling clothes and laid in a manger.' Then with the angel appeared an army of glorious spirits, and they filled the air with heavenly music as they sang, 'Glory to God in the highest; and on earth peace to men of good will.'

"Then the angels vanished, the light faded away and the shepherds cried: 'Let us go over to Bethlehem and let us see this Word that is come to pass, which the Lord hath showed to us.'

"Leaving their flocks unguarded, they hastened

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over the hills until they found the cave. When they saw the Holy Child they fell on their knees before Him. Then Mary told them all about the little Christ and let them hold Him in their strong rough arms. Never had they dreamed such joy could be theirs. With happy hearts they went back to their flocks, telling all they met what they had seen."—From *To the Heart of a Child,* by Josephine Van Dyke Brownson (the Universal Knowledge Foundation, Inc., New York, 1918). Reproduced with permission of the publishers.

Show the class a picture of the angel appearing to the shepherds.

Checking:

Who were the first people to be told of the birth of Jesus?

How were they told?

Were they rich or poor people?

Why do you think Jesus loved the poor people more than the rich?

What did the shepherds do when they heard the news?

CLASS PROCEDURE (Memory Period):

Memorize—"What the Shepherds Heard." Use the picture and review the morning's work. Dramatize the work.

CLASS PROCEDURE (Reading Period):

During the reading period, develop the following stories:

Ideal First Reader, pp. 39-40.
Corona First Reader, Christmas Eve.

TUESDAY

CLASS PROCEDURE (Religion Period):

Review:

Use the story of the shepherds for the subject.
Read the story "Adoration of the Shepherds" from *Catholic Education Series*—Second Book.
Form questions to bring out the thought of the story.

CLASS PROCEDURE (Memory Period):

Review the verse memorized yesterday. Have "The Little Cave" memorized. Let the class gather around the crib and point out the shepherds, the little Infant, Mary and St. Joseph. Sing the hymn "At Last Thou Art Come."

CLASS PROCEDURE (Reading Period):

Use the stories:
Marquette Primer—A Christmas Story.
Review the stories used yesterday.

Seat Work:

Let the class cut sheep, shepherds and star.
Let them model from clay the shepherds, the sheep and the crib.

WEDNESDAY

CLASS PROCEDURE (Religion Period):

Development:

Tell the story of the Wise Men.

Show the picture of the Wise Men, the camels, and the star that told the Wise Men of the birth of Christ.

CLASS PROCEDURE (Memory Period):
Memorize "What the Shepherds Thought."

CLASS PROCEDURE (Reading Period):
Use as supplementary the following stories:
Marquette First Reader, "The Wise Men."
Corona First Reader, "The Wise Men and the Star."
Ideal First Reader, "The Three Kings."
American Cardinal Readers, Book One, "The Story Father Told."

Seat Work:
Have paper cutting of the camels, the Wise Men and the star. Let the pupils model the camels in clay.

THURSDAY

CLASS PROCEDURE (Religion Period):
Get in story form from the children the whole story of the first Christmas. Encourage them to tell the story at home. How do we celebrate Christmas? They will be eager to tell what they intend to do for Christmas. Lead them to see that the real Christmas celebration will be in church.
On Christmas every priest may say three Masses. The first Mass here will be the Midnight Mass.

Little boys and little girls will not come to this Mass because the church is only big enough for papa and mamma. When you come to Mass on Christmas, it will be called the Shepherds' Mass. Like the shepherds on the first Christmas night, let us hasten to church to find the little Infant waiting for us. What are you going to say to Jesus when you see Him lying in the crib? Will you have anything to offer Him? What did Jesus tell the shepherds that He wanted? Ask the shepherds to teach you to love Jesus as they loved Him.

All real good Catholics will want to receive Jesus into their hearts on Christmas day. Jesus wants to come to their hearts so that He can bless them and help them to lead better lives. You are too small to make your First Holy Communion yet, but before next Christmas most of you will have received Jesus. Since you cannot go to Holy Communion, can you not tell Him how much you would like to receive Him? He will be glad to know that you would like to receive Him and then He will come to you with many blessings. Do you remember how much Blessed Imelda longed to receive Jesus? Was Jesus pleased with her wish to receive Him? How do you know?

Conclusion:

When we go to church on Christmas day, let us go with the shepherds. Jesus will be calling us

to visit Him. If we listen to Him, He will bless us and make us so happy. Even though you cannot receive Him in Holy Communion, you can tell Him how happy you would be to receive Him. When do you think would be a very nice time to tell Jesus that you wish you could receive Him?

CLASS PROCEDURE (Memory Period):

Spend several days reviewing the verses learned. The children will be anxious to have the teacher hear them say the verses. By this time many will be using them for prayers when they go to Mass and saying them at home for their parents. Try to hear a few individually each day.

CLASS PROCEDURE (Reading Period):

Spend the supplementary period all week on reading about Christmas. The children will want the books as soon as they are finished with their work. Often many will be found getting a story ready for the afternoon reading period.

FIFTH WEEK—MONDAY

The Name of Jesus

CLASS PROCEDURE (Religion Period):

When the Divine Infant was eight days old, He was given the name of Jesus. It was the angel Gabriel who told the Blessed Virgin and St. Joseph that He should be called Jesus. The name of Jesus is a very holy name. We should

never use that name except in prayer. Sometimes we hear men forget themselves and use the name of Jesus when they are angry. That is a big sin. We should never do what we hear such bad people do. If you ever hear anyone do it, then say a little prayer for that person. Say "My Jesus, mercy."

When we hear the name of Jesus, we should bow our heads or bend the knee. In Holy Mass on this feast day when Father comes to the name of Jesus in the Gospel, he kneels and we, too, bend our knee. On Christmas when the choir sings about the birth of Jesus, Father will kneel, too. I wonder how many will see it and know why Father is doing it. Have you ever seen the altar boys kneel after they have been sitting near Father, during a High Mass? Of course you have. What do we do then? Well on Christmas Father and the altar boys will go over to the altar steps because the choir is singing of the birth of Jesus.

When we are dying, the last words that we shall want to say will be "Jesus, Jesus, Jesus." When the priest is near a dying person, he tells him to say "Jesus, Jesus, Jesus." We must learn to say the holy name often while we are well, so that when we are sick it will be easy for us to say it.

CLASS PROCEDURE (Memory Period):

Teach our dear Lord's name.

Tuesday

CLASS PROCEDURE (Religion Period):

On Christmas our Blessed Lord was born to free us from sin. It was God's pure love for man which made Him want to redeem us. Every day in Holy Mass at the word of the priest Jesus comes down again so that He can come to us in Holy Communion and stay with us in the Blessed Sacrament. Jesus wants to be with us and He wants our love. Just think, for one single person who will love Him, Jesus stays day and night on our altars! No matter when we go to church, Jesus is there waiting to receive us. He wants you to come real often to visit Him. Have you a dear friend whom you love to visit? Are you happy?

Well, Jesus is our best friend. He will do more for us than any one can do. When we go to heaven, we shall be very glad that we loved Him while we were on earth.

Jesus will then make us happy forever and ever. We can do nothing that Jesus does not know, and for everything we do Jesus will have a reward for us. We can never do more for Jesus than He will do for us, so the more we love Him and do for Him, the more Jesus will love and bless us.

On Wednesday, begin nothing new. Just speak more about Christmas, reviewing all the work for Christmas, especially the hymns, reading and story of Jesus.

Wednesday

CLASS PROCEDURE (Religion Period):

Review:

When the class assembles on Wednesday, allow a few minutes for the members to tell of their visits to the Crib. Practically all will have visited the Crib and said their prayers before it. Praise them for this. Arrange for visits to the Crib. At these visits pray for the children's parents, the First Communion Class and that they may never commit a mortal sin.

Speak of the Three Kings. They will not have reached the Crib yet, for they came from distant lands. Tell the children that some time while the Crib is still up, they may sing during Mass. They will be delighted with this. For Three Kings' Day teach the hymn "With Wondering Awe." The children will be so much in the spirit of the season that it will be easy to teach the hymn. Let them sing it for Three Kings' Day.

Have the work for the week along the same plan. Teach the hymn well; practice it several times in church during the recess period. On the day before, pass slips, three of which have the names of the Kings. Allow the children to draw the slips. Wallpaper crowns can be made and a few extra privileges given to those drawing the names of the Kings.

APPENDIX

WHY GOD SENT HIS SON

Not you nor I, nor anyone, could ever see God's face,
Unless God's Son came down to us, and won us back our place.
So that is why, dear little ones, down from His heavenly throne,
There came the mighty Son of God, to claim and save His own.

THE ANGEL IS SENT

Four thousand years the people prayed, four thousand years had passed
Before they knew the time was near, when He would come at last.
To Nazareth, where Mary lived, the angel Gabriel
Was sent as God's own messenger, the happy news to tell.

WHAT THE ANGEL SAID

Before our Queen the angel stood. "Hail, full of grace!" he said,
"The Lord is with thee! blest art thou!" and Mary bowed her head.
"I am His handmaid—be it done according to His will!"
Thus meekly spoke the chosen one, tho' Mother, Virgin still.

THE VISITATION

Far, far across the distant hills, lived St. Elizabeth.

Our Lady's cousin whom she loved, and so, from Nazareth,
She went into the little town, and traveled many days,
Elizabeth on seeing her was filled with joy and praise.

ST. ELIZABETH AND OUR LADY

Most happily she greeted her: "O Mary, can this be,
That thou, the Mother of my Lord, should come to visit me?"
Then Mary spoke—but when some day, the blessed Book you read:
You'll learn how our dear Lady praised God's work and word and deed.

THE ARRIVAL AT BETHLEHEM

Unto the town of Bethlehem, St. Joseph and our Queen
Came begging shelter—there was none, in house or hall or inn.
They found a lonely cave at last—how mean and poor a throne!
Yet there was born the King of kings, the Father's only Son.

HEAVEN, ALL BEAUTIFUL

Far, far above those deep blue skies, where stars are set at night,
Where hangs the silver moon and where the splendid sun gives light,

Our Blessed Lord in heaven dwells with all the
angels there,
But leaving heaven on Christmas night, He came
to me and you.

THE ANGELS' SONG

They placed Him gently in the straw, they did not
have a bed;
The Lord of all had here no room wherein to lay
His head.
Yet love and joy filled Mary's heart while o'er the
distant hills
The angels sang, "On earth be peace, to people
of good will."

WHAT THE SHEPHERDS HEARD

The shepherds tended carefully their little lambs so
white;
The angel came with joyous news that blessed
Christmas night.
"Oh, hasten, shepherds, hasten on, and see Him
where He lies;
Come follow far the Christmas star that lights
the Christmas skies."

THE LITTLE CAVE

Scarce knowing what the angel meant who had
appeared to them,
The shepherds followed quickly to the cave at
Bethlehem.
St. Joseph and our Lady dear, in love and prayer
and awe,

Were kneeling, at the tiny crib where God lay
on the straw.

WHAT THE SHEPHERDS THOUGHT

And then the shepherds knew the truth about the
holy Child,
And while they stood in wond'ring fear, He gazed
at them and smiled.
"No gifts have we," they meekly thought, "for we
are very poor."
He seemed to whisper, "Bring your love, I ask
for nothing more."

OUR DEAR LORD'S NAME

So when eight days had passed away, they gave
unto our Lord,
The holy name of Jesus Christ, by heaven and
earth adored.
And when we hear that name we bow our heads or
bend the knee,
And whisper, "Praised be Christ our King, for
all eternity!"

THE WISE MEN

The Wise Men of the East had learned that now
the time was near,
When Christ, the Lord of all mankind, our
Saviour, would appear.
So taking gifts of gold and myrrh, and frankincense
as well,
They left their homes to seek the place, wherein
the King might dwell.

THE WISE MEN SPEAK

We are the Magi journeying, from Eastern lands afar—
Our people call us Melchior, Gaspar, and Baltasar.
We followed from Jerusalem the star that shone on high;
We come to greet the promised King, the Lord of earth and sky.

THE LEARNING PROCESS (COLVIN)

RULES FOR MEMORIZING

1. Select material of reasonable length for one period of study.
2. Go over it carefully and slowly for purposes of orientation.
3. Repeat this until the general nature of the material is clearly understood, then increase the tempo.
4. Continue to learn by the whole method until the majority of the material is raised above the threshold of memory.
5. Next strengthen the weak associations—then go over the whole until it is fixed.

It is desirable to raise all the elements considerably beyond the threshold of memory. During the learning period practice recall; also, allow several minutes after the actual learning is finished for recalling and fixing the associations already formed.

Relearn the material on several succeeding days.

V

RELIGION—GAME

(*Grade V*)

I. Teacher's aim:

1. To furnish a keynote upon which to build
   a. Religious truths and facts.
   b. Items of interest.
   c. Items of value.
2. To form a link for connecting and correlating facts.

II. Pupil's aim:

To see who can find the highest number of significant religious facts connected with the numbers from 1 to 12.

III. Preparation:

How many would like to play an arithmetic game in Religion class this morning? The material which you will need is your Catechism, Bible History, pencil and paper. Since we agreed to have an arithmetic game, what do you think we ought to look for in these books? (Numbers.) Yes, we are to find numbers, but the numbers must be of a certain kind. Open your Catechisms to page 8 and 37 (The Catechism referred to here is *Deharbe's Small Catechism*). First look on page 8. The first number we find on this page is three—the three Divine Persons. In God there are three Divine Persons, the

Father, the Son and the Holy Ghost. That there are three Persons in God is an article of faith. Now look on page 37, question 3, "When do children sin against the reverence, love and obedience they owe to their parents and their superiors?" The answer has three divisions, but these divisions are not articles of faith, neither are they standard. These explanations are divided in this way so as to make it easier for you to study. Notice that these divisions could be divided into two or more parts. Close your books.

IV. Procedure:

Step 1. When I give a signal, open your books to any page and see who can find the first number. The pupil to respond first, gives number and page and then reads the fact:

"Three, page 8. The Blessed Trinity. In God there are three Persons: the Father, the Son and the Holy Ghost." Then the teacher announces that since three was the first number found, it is the standard for this set. Pupils write the following on their papers: In God there are three Persons: the Father, the Son and the Holy Ghost. Then they look for other facts that number three and write them. The Catechism and the Bible History may be used at the same time, or one book may be taken one day and the other on the following day. It may require several days to complete this set.

The following are suggestions:

(The book referred to here is the *Illustrated Bible History,* by Ignatius Schuster, D.D.)

a. Page 225. "Behold there came three wise men, or kings, from the East to Jerusalem."

b. Page 226. "And entering in they adored the Child, and opening their treasures they offered Him gifts—gold, frankincense and myrrh."

c. Page 229. "They returned immediately to Jerusalem, and for three days sought Him through the city, but in vain; no one had seen the Child."

d. Page 234. The three temptations and the three answers.

1. "If Thou be the Son of God, command that these stones be made bread." "It is written: 'Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.'"

2. "If Thou be the Son of God, cast Thyself down; for it is written: 'That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest, perhaps, Thou hurt Thy foot against a stone.'" "It is written: 'Thou shalt not tempt the Lord thy God.'"

3. "All these will I give Thee if, falling down, Thou wilt adore me." Jesus answered, "Begone, Satan, for it is written:

'The Lord thy God thou shalt adore, and Him only shalt thou serve.' "

e. Page 239. "Destroy this temple, and in three days I will raise it up."

f. Page 325. "Amen, I say unto thee, the cock shall not crow twice till thou deny Me thrice."

g. Page 326. "And taking with Him Peter, James and John, He advanced into the garden."

h. Page 344. "Early in the morning, on the third day there was a great earthquake. At the same moment Jesus came forth from the tomb, glorious and immortal."

i. Page 56. (Catechism) The principal parts of the Mass are:

1. Offertory
2. Consecration
3. Communion

j. Page 68. The Hail Mary has three parts—two of praise and one of petition.

k. Page 48. The theological virtues are Faith, Hope and Charity.

l. Page 51. Three things are necessary to constitute a sacrament:

1. An outward sign.
2. An inward grace.
3. Institution by Christ.

When the set is completed correlate with facts from nature having the same number.

a. Three-leaf clover.

b. Three divisions of the day.
c. Three periods of life.
d. Three colors of the flag.

Step 2. Pupils study written facts for oral recitation.

Step 3. Pupils give their written facts. While they do so, someone keeps score. The pupil who has written the highest number of facts is the winner.

Step 4. Proceed as before from Step 1, choosing another number. The following numbers are suggestive:

Seven

Page 52. The seven Sacraments (Pupils write the name of each.)

Page 339. (Bible History) Jesus speaks seven words on the cross.

Twelve

Page 7. Twelve articles of the Apostles' Creed.

Page 229 (Bible History) Jesus at the age of twelve goes to the temple.

Two

Page 47. Two classes of sin—mortal and venial.

Page 15. In Jesus Christ there are two natures, the nature of God and the nature of man.

Four

Page 24. The true Church has four marks by which it may be known: One, Holy, Catholic, Apostolic.

Ten

Page 31. God Himself gave the Ten Commandments to Moses on Mount Sinai.

Page 65. (Bible History) The ten plagues of Egypt.

Correlate with facts from nature wherever possible. After several sets have been worked out, a final match may be had. The pupil having the highest number of correct facts is the winner of the series.

VI

OUR FIRST PARENTS AND THEIR FALL

(*Grade V*)

I. Assignment:

Our First Parents and their fall.

II. Aim:

To find out why God created man and woman.

III. Method of Procedure:

Step I—Motivation:

Whom have you that you like better than anyone else in the world?

What do father and mother do for you?

Why did not God give you but a mother, or a father, why both?

Where did father and mother come from?

Where did your grandparents, great grandparents come from.

Since they all claim Adam and Eve as their first parents what would you like to know about Adam and Eve?

Pupil's Problem:

Why did God make Adam and Eve?

(Allow any number of pupils to state the problem in their own words. Then have the class vote upon the best problem. The child who receives the majority of votes writes his or her problem on board.)

Step II—Preparation:

Material: Catechism (Kinkead's No. 2)—Lesson V.

Bible History (Gilmour's—Lesson 1, 2, 3, 5.

SUPERVISED STUDY PERIOD

First Day

Let us all open our Catechisms to page 12. Read silently to find out all we can about Adam and Eve. What did our Catechism tell us? Here the content of the lesson is given in story form. Then the following blank outline placed on the blackboard is referred to:

Our Catechism tells us:

1.
2.
3.
4.
5.
6.
7. etc.

The pupils with the aid of the teacher work to fill out the blank outline on the blackboard. The pupils again read silently and carefully each answer of the Catechism lesson. After each answer is read, the pupils express the main thoughts in their own words. Care must be taken to use a new sentence to express each thought. The new sentences are used to fill in the blank outline.

Our Catechism tells us:

1. The first man was Adam.
2. The first woman was Eve.
3. When God created Adam and Eve they were innocent and holy.
4. To test Adam and Eve's faithfulness God gave them one command.
5. Adam and Eve were forbidden to eat of the fruit of a certain tree that grew in Paradise.
6. God promised Adam and Eve happiness here and hereafter.
7. Adam and Eve ate the forbidden fruit.
8. As a punishment for their sin, Adam and Eve lost sanctifying grace.
9. Adam and Eve's disobedience brought sickness and death into the world.
10. Because of Adam and Eve's sin, we must fight against sin and sickness. We must die.
11. Adam and Eve's sin corrupted our nature.
12. The sin of our first parents darkened our understanding. We must go to school in order to learn.
13. Adam and Eve's sin weakened our will.
14. On account of Adam and Eve's sin, we are inclined to sin and to allow temptation to get ahead of us.
15. Because of Adam and Eve's sin, we are all born with original sin on our souls.
16. After original sin is forgiven, we are still inclined to do evil.

17. The Blessed Virgin Mary was the only one who was born without original sin.

Erase the work, leaving the outline blank and have the pupils supply the points previously worked out.

Compare and discuss the outlines in class, point by point.

Second Day

Let us now read what our Bible History tells us about our first parents. Here make use of the blank outline and treat each paragraph of lessons 1, 2, 3, 4, 5, as the class did each question in the Catechism.

Our Bible History tells us:

1. God created man on the sixth day.
2. God formed man out of the slime of the earth.
3. He breathed into man an immortal soul.
4. God called the first man Adam.
5. God planted a garden for Adam to live in.
6. God told Adam to eat of the fruit of every tree except "of the fruit of the tree of knowledge of good and evil."
7. Adam would die if he ate of this fruit.
8. The serpent tempted Eve.
9. Eve tempted Adam.
10. This was the first sin committed.
11. God told Eve that she would bring forth her children in sorrow, and that she must obey Adam from now on.

12. To Adam God said, "In the sweat of thy brow thou shalt eat thy bread."
13. Sickness, misery and death are the punishment of Adam and Eve's sin.
14. Adam and Eve made garments of leaves for themselves.
15. God drove them out of Paradise.
16. Adam and Eve's children were not all good.
17. Cain killed Abel.

After the outline has been worked out in class, the work is erased and the pupils are required to fill in the important statements.

Compare and discuss the outlines in class, point by point.

THIRD DAY

Comparison of the Catechism outlines with Bible History outlines.

What does our Bible History tell us that our Catechism does not mention?

The pupils list the statements, taking the work directly from the outlines before them. Compare and discuss the results.

Questions:

What would you still like to know about Adam and Eve that neither our Catechism nor our Bible History tells us?

The pupils prepare questions.

The teacher goes about, giving individual help and suggestions where needed, especially to the chairman appointed for the day.

Fourth Day

Recitation—Socialized.

Step III. Chairman selected for day takes his stand before the class.

The questions asked by a chairman are to this effect:

1. Tell the story of Adam and Eve as told in your Catechism.
2. Tell the story of Adam and Eve as related in the Bible History.
3. What does the Catechism tell you about Adam and Eve that the Bible History does not mention?
4. What does the Bible History tell you about our first parents that the Catechism does not mention?

The chairman asks questions regarding our first parents. He then calls for questions from the class. After the questions have been answered, the chairman asks, "Is our problem solved?" The chairman calls for a summary of the lesson. The class judges the ability of the chairman in answer to his question: "What kind of chairman did I make," or "How much do you think I deserve?"

Fifth Day

Step IV. Application:

1. Make up a riddle on:
   a. Adam
   b. Eve

c. Original sin
e. Paradise

This is followed by a "Guessing Game." The riddles are read. The child who gives the correct answer reads the next riddle, until all have had a chance to express themselves.

2. Draw what you think Paradise looked like. Color it.
3. Find in your Bible History the words that God said when He was about to create Adam and Eve.
4. Make a drawing of five plants, animals and birds found in Paradise. Color the drawings.
5. God made Adam and Eve innocent and holy because He wanted them to be happy, and the whole human race as well. Make someone happy today by doing a kind deed or speaking a kind word to someone in need.

VII

RELIGION—PRIMARY COURSE

(*Lessons* 1, 2, 3)

Introduction:

I. By conversational approach, find out what the children know on the matter to be studied:
   1. Motivation to find out what they do not know.
   2. Questions to bring out previous experience.

II. *Introduction:*
   1. New words.
      a. On blackboard.
      b. Use in sentences.
   2. Call attention to proper names:
      a. Persons.
      b. Places.

Presentation:

I. *Secure undivided attention:*
   1. Nothing on desks.
   2. Respectful position.
   3. Cheerful attitude.

II. *Story told by the teacher:*
   1. Plan it very carefully.
   2. Make it a masterpiece.
      a. Use the words that have been placed on the board.
      b. Call attention to them as often as they occur in the story.

3. Know the story well.
   a. Make an artistic beginning.
   b. Use the element of suspense at the beginning and the climax at the end.
   c. Make an artistic ending.
4. Show by manner of relating that story is pleasing.
   a. Use choice words.
   b. Pitch voice sweet and low.
   c. Sit on a level with children.

III. *Assimilation Step:*

1. Have children gather pictures relating to the story.
2. Make a drawing if it helps to illustrate the story.
3. Teach a song and a poem that bring in some element of the lesson.
4. Dramatize the lesson.

Summary:

I. *Make an outline of the plan:*
   Step 1—Preparation.
   Step 2—Presentation.
   Step 3—Test.
   Step 4—Assimilation.
   Step 5—Organization.
   Step 6—Recitation.

II—*Procedure:*

Before beginning each topic, decide the main points to be stressed; then write on the board not more than three words that occur in the

story. These should be the most important words. Use these words in short sentences.

Lesson I

(Plan for the Teacher)

Preparation:

Write on the board: God, angels, heaven.
The angels before the creation of the world.

The Story:

This beautiful world that we see around us was not always here. At one time there were no pretty birds nor flowers nor trees. No furry animals played in the woods nor groves. All was darkness. There was only one beautiful place. That place was called heaven. God lived there with many angels whom He had created to love and to serve Him. Many angels loved God, but there were some who refused to do as God wished them to. They said, "We will not serve." God was angry with them and made a terrible pit called hell. He hurled all the bad angels into this pit. They must stay there forever. They can never return to their beautiful home again.

Test:

1. Was there ever a time when there was no God?
2. Why did God make the angels?
3. Did all the angels remain faithful?
4. How were the wicked angels punished?

Assimilation Step:

Ask the children to bring pictures of angels. These may be cut from magazines. Begin making booklets. Write a short story about the angels. Write a short poem, and have the pupils learn a hymn.

Organization Step:

Get the main facts of the lesson organized into simple sentences:

1. God was always in heaven.
2. Many angels were good.
3. Some angels would not mind.
4. God had to punish them.
5. God made a place called hell.
6. God sent the wicked angels there.
7. They may never go back to heaven.

Recitation:

Have some child recite or tell the story to the group. The rest of the class may supply what was left out.

For *seat work*—arrange the above sentences in the order given, on the blackboard. Erase—now have a set of the sentences for each child written on long slips of paper. The pupils try to arrange the sentences correctly. This fixes the story in the mind in logical order.

Review:

Names of persons:

God.

Angels.
Devils.
Names of places:
Heaven.
Hell.

Thing to remember:
God must punish the wicked.

Lesson II
(*The Creation*)

Preparation:
Write on board: earth, sky, water

The Story:
God made the beautiful sun to shine by day and the moon by night. He set all the twinkling stars in their places in the sky. The sun, moon and stars obey God. They tell us of God's love.

Then God created the earth with all the beautiful trees and plants. He made all the beasts and creeping things. He made the wide oceans and all the creatures that live in the water. The beautiful birds that sing for us and the soft breezes that blow, all came from His loving hand. God saw that all things were good and He was happy because they all obeyed Him. He made all these things for us.

Test:
1. How did God make the light?
2. How does the sun obey God's will?

3. What else did God make?
4. Why did God make them?
5. Why was God happy?

Assimilation Step:

Children find pictures showing different kinds of light. Cut sun, moon and stars from yellow paper and mount on a blue background.

Make a list of ten kinds of birds, plants, flowers, animals, fish, etc., and place in the booklet with a few pictures.

Learn the poem "All Things Bright and Beautiful."

Organization Step:

Set the main facts of the lesson organized into sentences:

1. God said, "Let there be light."
2. God made all things.
3. All creatures obey God's will.
4. God loves all His creatures.
5. God is almighty, He can do all things.
6. God is the Creator of heaven and earth.

Recitation:

Use flash cards and have a rapid drill on sentences. For seat work pass written slips. After the sentences are arranged in order, the children may copy them in their booklets.

Review:

Name of person:

God, the Father.

Names of places:
Sky, earth, water.
Thing to remember:
God created all things.

Lesson III

(*Our First Parents*)

Preparation:

Well-planned story.
Write these words on the board: Adam, Eve, Paradise.

The Story:

When all things were in their places and God saw how good they were, He said, "Let us make man to our own image and likeness. Let him rule over the beasts and birds and all creatures".

Then God formed a body out of the earth and breathed a soul into it. A soul is a spirit. It can never die. It is a picture of God. A soul is what makes us move and speak. As soon as God gave this beautiful soul to Adam, for that was the first man's name, he stood up on his feet. Adam was very beautiful, but he was lonely. He had no one like himself to speak to. Then God made a beautiful woman and He called her Eve. God loved Adam and Eve. He placed them in a garden called Paradise. God told them they would be happy as long as

they obeyed Him. He often came into the garden and talked with them.

One day sin came into their souls. Then all the beauty and light faded away and they were not happy. We call this sin Original Sin because it was the first sin in the world. Sin is something against God's holy law.

God was offended and grieved when He saw Adam and Eve disobeying Him. He had to punish them. Because they were sorry and promised to be better, God was good to them. He told them He would send a Redeemer to save them. Then the good God closed the beautiful gate of heaven, and it could not be opened by anyone but Himself.

Test:

1. What is a soul?
2. What is sin?
3. What is original sin?
4. Why did the light fade in the souls of Adam and Eve?
5. What was God's promise?
6. Are we born with sin on our souls?
7. Who was the only one who could open the gate of heaven?
8. Why did God not send an angel to open it?

Assimilation Step:

Children find pictures of beautiful parks, gardens, etc. Make a list of ten kinds of fruit with

their pictures and paste in booklets. Learn the poem.

Organization Step:

1. God created our first parents.
2. He gave them a beautiful garden to live in.
3. He expected them to obey.
4. They did not do so.
5. God had to punish them.
6. He closed the gate of heaven.
7. He was the only one who could open it.

Recitation:

Formulate questions and have the children answer them in their own words. Then use the questions in the Catechism.

Review:

Go over the main facts of all the lessons. Write on the blackboard these names of persons:

1. God.
2. Angels.
3. Adam.
4. Eve.

Names of places:

1. Heaven.
2. Hell.
3. Paradise.

Now give a multiple choice test, using the material presented thus far—

All the angels
1. obey God.
2. did not mind.

Put an "x" on the correct answer.
The wicked angels were sent to a place called
1. earth.
2. hell.
3. garden.

God punished them because
1. He was angry.
2. He was just.
3. He was happy.

The bad angels have to stay in hell
1. forever.
2. for a little while.
3. until the end of the world.

God created all things out of
1. clay.
2. nothing.
3. dust.

God made flowers and birds for
1. Himself.
2. angels.
3. us.

Adam and Eve lived in
1. heaven.
2. Paradise.
3. hell.

VIII

THE FOURTH COMMANDMENT

(Grade VI)

Lesson Assignment:

Fourth Commandment: Honor thy father and thy mother.

Teacher's Aim:

To implant in the child's mind greater love and respect for God and for his parents.

Pupil's Aim:

To cause to grow in his heart greater love for his parents, respect for authority, and courtesy and kindness to his companions.

Presentation:

Develop this lesson correlating love for God with love for parents. Speak of our love for God and how we try to do His will, gradually leading to:

1. How God placed us under our parents' loving care.
2. How our parents help and protect us.
3. How our parents are God's helpers here on earth.

I. Picture Study:

Study the picture of Jesus in His home at Nazareth—the Model of Obedience—by means of questions such as:

1. Who was obedient?
2. To whom was He obedient?
3. How long was Jesus obedient?
4. In what was Jesus obedient?
5. Why did Jesus practice such obedience?

II. Story Telling:

Have the children tell or write the story of Jesus at Nazareth, emphasizing how Jesus practiced the most complete obedience.

III. Seat Work or Special Assignment:

Pupils fill out the following outline:

1. We must love our parents because:
   a. .....
   b. .....
   c. .....
2. We can show our love for our parents by:
   a. .....
   b. .....
   c. .....
3. We can show courtesy and kindness to our companions by:
   a. .....
   b. .....
   c. .....

IV. Sand Table:

Construct the home at Nazareth on the sand table by means of clay modeling.

Application:

To honor, love and obey my parents promptly and without murmuring or complaining.

IX

JESUS IN THE BLESSED SACRAMENT—OUR BEST FRIEND

(*Grade III—Time,* 10 *Days*)

References:

1. *To the Heart of a Child*—Josephine Van Dyke Brownson.
2. *Catholic Bible Stories*—Josephine Van Dyke Brownson.
3. *Our First Communion*—Rev. William R. Kelly.
4. *My Happiest Day*—Rev. Frederick A. Reuter.
5. *The Children's King*—A Sister of Notre Dame.

Poems:

1. God's Home—Rev. Edward F. Garesché, S.J.
2. A Child's Wish—Father Ryan.
3. In the Tabernacle—Selected.
4. The Sanctuary Lamp—*Sentinel of the Blessed Sacrament.*
5. First Communion Day—*Sentinel of the Blessed Sacrament.*
6. Thank You, Jesus—Joseph D. Ahearn, S.J.
7. Best of Christmas Gifts—Selected.

Stories:

1. Little Martyr of the Blessed Sacrament.

2. A Brave Boy—*My Happiest Day,* Rev. Frederick A. Reuter.
3. Patricia's Request—*Messenger of the Sacred Heart.*
4. Heaven's Gates—*Messenger of the Sacred Heart.*
5. I Want Our Lord—*Messenger of the Sacred Heart.*
6. Little John—*Messenger of the Sacred Heart.*
7. Patsy's First Communion—*Messenger of the Sacred Heart.*

Illustrations:

1. Christ Blessing Little Children.
2. The Last Supper.
3. Many Communion Pictures.
4. Many Pictures of Our Lord.
5. Altar, sanctuary lamp, monstrance, ciborium.

GUIDE

1. Jesus Himself:
   a. His great love for children. Christ blessing little children. Children crowding around Jesus and giving gifts to Him.
   b. His love for mankind and memento of His love. Apostles receiving First Holy Communion at the Last Supper. Jesus ordaining the Apostles.
2. God's Home:
   a. Heaven—God's first and most beautiful home.
   b. Tabernacle—Jesus is ever present in the

tabernacle. Sanctuary lamp compared to a knight. Jesus is waiting for us to visit Him.

c. Child's heart—A pure and sinless heart is loved most by Jesus. After receiving Holy Communion, a child does not go home alone. There are countless angels around him.

3. Interesting stories concerning the presence of Jesus:
   Heaven's Gates.
   Patricia's Request.
   Little Martyr of the Blessed Sacrament.
   Patsy's First Communion.

4. Related Activities:
   Receiving Holy Communion frequently.
   Making frequent visits to Jesus.
   Collecting beautiful pictures that pertain to the work.
   Making riddles—
   Example:
   I am a little red light.
   I act as a brave knight.
   I tell everyone that Jesus is in the tabernacle.
   What am I?

5. Reviews and Tests:
   Making original sentences—class work.
   Filling blanks in sentences.
   Finishing sentences.
   Choosing words.
   What you should do.

Teacher's Aim:

To try to reach the heart of the child through various stories, instructions, and devices, thus making the child feel that Jesus in the Blessed Sacrament is his best friend.

Child's Aim:

1. To learn about the Blessed Sacrament.
2. To show love for Jesus in the Blessed Sacrament by making visits and by receiving Holy Communion frequently.

Preparation:

Your father and mother love you tenderly. They would never let any harm come to you. Your guardian angel is always protecting you. They are all your friends. You have often told me that your mother is your best friend. It is true that your dear mother is always ready to help you, but you have a greater Friend. This Friend is also your mother's Friend and His home is the tabernacle. Can you tell me who this kind Friend is? Yes, let us try to learn about Jesus in the Blessed Sacrament and then show how much we love Jesus.

This morning I found these beautiful lines in my prayerbook. Will you please read them for me?

Sweetest Jesus, meek and mild,
Oh, come to me, a little child!
Make me pure and good like Thee,
Come, my Jesus, come to me.

Here is a beautiful poem. Let me read it for you and then you may pin on red paper streamers to remind you of the sanctuary lamp and also of the great love we should have for Jesus.

In the Tabernacle

Behind the tabernacle door,
Behind the silken veil,
Our Saviour stays—and longs to see you at the rail;
He waits the sound of little feet,
The sound of childish prayer;
Come often, child, to tell your love,
For Jesus is waiting there.

LESSON I

a. Impress on the minds of pupils the great love Jesus has for little children. Read or tell the following:

One day long, long ago, Jesus taught the people until He was very tired. Then His friends made Him rest. As soon as the children saw Jesus resting, they tried to get near Jesus. The Apostles told them to go away, and not trouble Jesus. Jesus heard them and said, "Let the little children come unto Me, and forbid them not." Jesus smiled and called the children to Him. The children crowded around Jesus. They gave Jesus beautiful flowers. The children loved Jesus and wanted to be as near Jesus as they could. Jesus told them many

beautiful things about His beautiful home in heaven.

Our Divine Lord knew that He was soon to leave those whom He loved so dearly on earth. In His love He made it possible for each of us to receive Him in the sacrament of the Holy Eucharist. Jesus instituted the Holy Eucharist at the Last Supper when, taking the bread, He said, "This is My Body," and taking the wine, He said, "This is the chalice of My Blood which shall be shed for you and for many unto the remission of sins. Do this for a commemoration of Me." In order that all the faithful might have the Body and Blood of Jesus as food for their souls and that Jesus might remain with us in the Blessed Sacrament to the end of the world, Jesus said, "Do this for a commemoration of Me." By these words, Jesus made His Apostles priests, and gave them and all priests after them the power to change bread and wine into His Body and Blood.

When the Apostles received the Body and Blood of Jesus at the Last Supper, they made their First Holy Communion. It was at the Last Supper that Jesus made the Apostles His first priests. Jesus treated the Apostles as His dear friends and left a remembrance of His great love for them and for every one of His creatures.

The presence of Jesus in the Blessed Sacrament requires that we show the greatest reverence

for the Blessed Sacrament. The angels hover about the altar and adore our Eucharistic Lord at all times. We, too, can show reverence in many ways. Holy Mother Church shows reverence in every respect. The hands of the priest are anointed on the day of his ordination and only the priest may touch the Blessed Sacrament and the sacred vessels in which the Blessed Sacrament is kept. The Church requires us to fast before receiving Holy Communion in order to show greater respect for the Blessed Sacrament, and to make us mortify ourselves to prove our love for Jesus in the Sacrament of His love.

b. Use following words in oral sentences:

friend	Apostles	remembrance
treated	crowded	creatures
lonely	heaven	priests

c. Written Exercise:

1. Jesus loves little children.
2. My mother teaches me many beautiful things about Jesus.
3. She wants me to please Jesus in all things.
4. Jesus gives Himself to us in Holy Communion.

Lesson II

Read and explain in simple language the following:

1. God's first and most beautiful home is in heaven—then the tabernacle, but the one He loves most is a pure and sinless heart.
2. When a child has received Holy Communion, he does not go home alone through the crowded streets, but there are countless angels around him, adoring God who is on His throne—the pure and loving heart.

In telling the above, pupils will understand better if they are permitted to look at the pictures in Father Kelly's *Our First Communion* and talk freely about them.

Lesson III

Pupils reproduce in their own words some of the work done in Lessons II and III. Then the teacher says the following:

Just think, boys and girls, how many there are who love Jesus in the Blessed Sacrament! I am going to read you a story which will tell what one little girl did because she longed to have Jesus for her friend.

After reading the story "Patricia's Request," or any other Communion story, let the pupils read the following silently, then orally:

1. Patricia loved Jesus.
2. She longed to receive Jesus in Holy Communion.
3. Father White permitted her to make her First Holy Communion.

4. Patricia was happy and thanked Father White for his kindness.
5. When Patricia grew up, Jesus was pleased with her and chose her to be a Sister.
6. Her name was Sister Mary of the Sacred Heart.

Lesson IV

Read "The Blessed Sacrament" from *To the Heart of a Child* by Josephine Brownson, stopping to explain or show any illustrations which will help pupils understand.

After the reading, the following sentences may be given orally by the pupils and written on the board by the teacher:

1. Jesus lives on our altars.
2. His home is the tabernacle.
3. The sanctuary lamp tells us that Jesus is at home.
4. The angels assist at Holy Mass, but they cannot receive Holy Communion.
5. We should often think of God's love for us.
6. We should visit Jesus as often as we can.

Lesson V

Read "The Guest from Heaven" from *Catholic Bible Stories* by Josephine Brownson, stopping to converse with pupils about important parts. After the reading, the pupils, with the teacher's aid, tell their thoughts about Jesus in the Blessed Sacrament. The teacher writes the

best ones on the board, signing the pupil's name after the sentence given.

The following are the sentences that may be given. These may be copied carefully for booklets:

1. The tabernacle is the home of Jesus on earth.
2. Our Lord lives in the Blessed Sacrament because He loves us.
3. Jesus blesses us from the tabernacle when we visit Him.
4. We should visit Jesus as often as we can.
5. I love Jesus very much.
6. My pure heart will please Jesus very much.
7. Jesus in the Blessed Sacrament is always waiting to help us.
8. I will ask my guardian angel to help me adore Jesus.
9. Jesus in the Blessed Sacrament is my best Friend.
10. The sanctuary lamp tells us that Jesus is always present.
11. I will ask Jesus to make all the world love Him.

Lesson VI

Have various Communion pictures posted in the room and draw pupils' attention to them, then give each child a holy card of Pius X and the Little Children. Pupils study the picture while the teacher reads the beautiful poem "First Communion Day," which is on the reverse side

of this card. After the first reading, let the pupils turn to the poem and follow with the second reading. Later the pupils commit this poem to memory.

Seat Work:

Give duplicated copies of the following:

Can You Finish These Sentences?

visit, much, tabernacle, Jesus, Holy Communion

1. Jesus lives in the .....
2. Jesus blesses us every time we pay Him a ....
3. I love Jesus very .....
4. My pure heart will always please .....
5. Jesus comes to us in .....

LESSON VII

Have all pictures that have been used in illustrating previous stories or instructions posted, and let each pupil choose the picture he likes best and tell the class about it.

After the above work, give duplicated copies of the following:

CHOOSING WORDS

loves	earth
visit	thank
blesses	angel

1. Jesus lives in the Blessed Sacrament because He ———— us.
2. We should ———— Jesus as often as we can.

3. The tabernacle is the home of Jesus on ———.
4. Jesus ———— us every time we pay Him a visit.
5. I will ———— Jesus for living with us in the tabernacle.
6. I will ask my dear guardian ——— to help me adore Jesus.

Lesson VIII

Read "Where Can We Find Him?" from *Catholic Bible Stories* by Josephine Brownson.

Give duplicated copies of the following. Let each child read, and as soon as the answer can be given, each child may whisper it to the teacher. After several have given the correct answer silently, let the first child give his answer orally. Continue this throughout the exercise.

What Should You Do?

1. when you pass a Catholic church?
2. when you enter a Catholic church?
3. when you see the red light before the high altar?
4. when you think how often Jesus is left alone save for the little red light?
5. when the priest places the Sacred Host on your tongue?
6. when the priest blesses you with the large Host during Benediction?

Lesson IX

Read "The Sanctuary Lamp"—M. J. R., *Sentinel,* Feb. 1927.

Recite "First Communion Day" which was memorized during the language period.

Read "Thank You, Jesus"—Joseph D. Ahearn, S.J.

Seat Work:

Make booklet covers of white paper on which is pasted neatly a picture of an altar or a sanctuary lamp. Copy sentences given in Lessons III, IV, and V, and "First Communion Day."

Arrange all the papers to be used for the booklet carefully and put under the cover made for this purpose.

Lesson X

Read "Patsy's First Communion," or any other Communion story, then work on the following acrostic:

A stands for *Adore.* After we receive Jesus in Holy Communion let us adore Him and think as long as we can, "God is with me." Countless angels adore Jesus who is on His throne—a pure and loving heart.

R stands for *Return thanks.* Let us thank our dear Lord for having come to us in Holy Communion so that we can come for His blessing and tell Him all our joys and sorrows.

D stands for *Demand.* After Holy Communion,

let us speak to Jesus as we would to our dearest friend. Jesus is ever ready to give us anything we ask. Ask Jesus to make all the world love Him. Ask Jesus to make us good children.

O stands for *Offer.* Let us offer our dear Lord our love. Give Jesus especially our pure and loving heart.

R stands for *Resolution.* Promise Jesus to keep away from our worst sins. Let us also promise to bring someone to Holy Communion, to teach someone how to make the sign of the cross, and thus be one of God's little Apostles.

Related Work during General Exercise Period:

Monday: Story "Heaven's Gates."

Tuesday: Poem "Best of Christmas Gifts"—Selected.

Wednesday: Public Life of our Lord in Pictures. Poem "God's Home"—Rev. Edward F. Garesché, S.J.

Thursday: Making riddles:

Examples:

1. I am a little red light.
   I act as a knight of the Blessed Sacrament.
   I tell everyone that Jesus is in the tabernacle.
   What am I?
2. I was the last Jesus had before He died. At that time the twelve Apostles were there.

Jesus gave Holy Communion to the Apostles.
What am I?

3. Sometimes I am made of richest wood.
Sometimes I am made of gold.
I am lined with silk.
I am the home of Jesus.
What am I?

Friday: Story "A Brave Boy."

Games: 1. Sending Angels to Church.
2. Trimming the Altar.

The boys play the following word game by trying to see how many angels they can send to church to adore Jesus during the time they are in school. Each boy can do this by spelling the words which the class dictates to the pupil, having his back turned to the board:

	angels thank visit
Picture of Church or Altar	lives loves church blesses pure
Last Supper	Holy Communion

The girls play the following game by trying to see how many flowers they can pick with which to trim the altar for Jesus. The game is conducted in the same way as "Sending Angels to Church."

Picture or drawing of an Altar

offer
gift
heart
home
thank
loves
heaven
children

X

THE HOLY MASS—DRAMA

(*Grade* III)

The following little play, The Holy Mass, was worked out after the pupils read and studied Rev. William R. Kelly's wonderful book, *The Mass for Children.* The pupils never tired of looking at the beautiful illustrations and of reading the clear explanations of the parts of Holy Mass which are presented by Father Kelly in a most appealing way.

CHARACTERS

1. VIRGINIA, a little Catholic girl.
   MARIE, THERESE, DOLORES } Virginia's friends.
2. ALICE, a little non-Catholic friend.
   ROGER, Alice's brother.
   CATHARINE, ALBERT — Alice's friends.

Scene 1. Park

(*Alice and Roger are running about trying to catch butterflies. Virginia passes through the park on her way home.*)

ALICE and ROGER: Come, Virginia, help us catch this beautiful butterfly.

VIRGINIA: I cannot help you, for I am on my way home to get breakfast. I was at Mass early this

morning. This is a holy-day. It is the Feast of the Assumption.

ALICE: I do not see how you can go so regularly to Mass on Sundays and holy-days. To me it seems so foolish, since you do not understand the Mass.

VIRGINIA: Not understand the Mass? Alice, you are quite mistaken, because I understand every part of it.

ROGER: Ah! You do not understand Latin.

VIRGINIA: Perhaps I do not understand Latin, Roger, but that does not make any difference.

ROGER: How is that?

ALICE: I do wish you would explain. It all seems so strange to us.

VIRGINIA: Let us sit here on this rustic bench and I shall try to make clear a part of the Mass now. I have only a short time to stay with you.

ALICE: I would rather listen to you than catch butterflies any day.

VIRGINIA (*earnestly*): You go to Sunday School, do you not?

ALICE and ROGER: Certainly. We would never miss a single Sunday.

VIRGINIA: Very well, then, you know from the Bible that the high priest used to offer sacrifice before all the people; now very few could hear his words and, therefore, did not know what he said.

ALICE and ROGER: Yes, but the people knew what he did and so offered the sacrifice with the high priest.

VIRGINIA: Just so, when I hear Holy Mass—even though I do not understand Latin. I know the meaning of all the priest says and does and I can make that clear to you.

ALICE: When I went to your church last Sunday everything was such a puzzle to me.

VIRGINIA: When the priest comes to the foot of the altar I make the sign of the cross like this, (*Here Virginia blesses herself*) and I think that I am going to be present at the same sacrifice which was offered on Mount Calvary when our dear Lord died on the cross. I make myself feel that I am standing near Mary, the Mother of Jesus.

ROGERS: Do you always remember to do this?

VIRGINIA: I do at the beginning of every Mass. When the priest says the *Confiteor,* which means, "I confess," I say it too, telling God all my sins. Then I try to be sorry and ask God's pardon for my sins. The priest too asks God to pardon us.

ROGER: That seems rather easy so far, Virginia. What happens when the priest goes to the altar?

VIRGINIA: When the priest goes up to the altar he recites the wonderful prayer, "Lord, have mercy." During this time I try to remember all the blessings that God has given me and I thank Him for everything with all my heart.

ALICE: Does not the priest sing something that sounds like *Gloria?*

VIRGINIA: Yes, Alice, that is the next beautiful part of the Mass. The priest either recites or

sings *"Gloria in Excelsis Deo,"* which means "Glory be to God in the highest." Every child knows those words from the story of Christmas. Angels sang them on the night Jesus was born.

ROGER: Tell us more, Virginia.

VIRGINIA: Next the priest turns to the people and says, "The Lord be with you." You know, if Our Lord is with us, we are sure to be happy. After saying "The Lord be with you," the priest reads prayers and the epistle at the right hand corner of the altar. During this time I ask all the saints to help me by their prayers.

ALICE and ROGER: We did not know that you can hear Mass in such a manner. What next?

VIRGINIA: After a little while, the priest moves to the left side of the altar and there reads the Gospel from the book. We stand to show that we honor and respect the Gospel and also to show that we are ready to do whatever God wants.

ALICE: Why do you make little crosses about this time?

VIRGINIA: When the priest begins the Gospel, he makes a little cross on his forehead, lips and heart —and so do we, to show that we are neither afraid nor ashamed to profess what we believe with our whole hearts.

ALICE: I could listen to you all day, Virginia; please tell the rest.

VIRGINIA: I must go now, but you and your brother Roger may come to my home next Sunday afternoon. We shall sit on the grass near our

beautiful rosebush and talk about the rest of the Mass. Good-bye.

ALICE and ROGER: Good-bye. We will be with you next Sunday.

Scene 2. Garden near Virginia's home.

(*Virginia is standing on the porch. Marie, Therese and Dolores are talking with her. She runs to open the gate as soon as she sees Alice, Roger and their friends coming.*)

VIRGINIA: Hello, Alice and Roger, I am so glad you came. Marie, Therese and Dolores are with me.

ALICE: Hello, girls. I would not think of disappointing you, Virginia, since you invited us last Tuesday.

ROGER: We want to hear about the rest of the Mass. We brought Catharine and Raymond with us.

GIRLS: Has Virginia been playing teacher again?

ROGER: Yes, indeed. She makes her explanation so interesting that I can hardly wait to hear what she is going to tell us today.

VIRGINIA: Let us all come to this beautiful rosebush (*point to a large rosebush*) and I shall continue explaining the Mass as best as I can. (*All go to the rosebush and are seated on the grass.*)

ROGER: The last time you made every part as far as the Gospel clear to us.

VIRGINIA: That is right. How well you remember. After the Gospel the priest returns to the middle

of the altar and recites the prayer, "I believe in God." It is called *Credo* in Latin. When the priest kneels, we kneel, too, in honor of the Infant Jesus.

ALICE: I saw the priest kneel last Sunday.

VIRGINIA: Will you, Catharine and Raymond, be able to understand when I begin to explain from the Gospel?

ROGER: Oh, yes, I told them everything you told us last Tuesday in the park.

VIRGINIA: Oh, I see that you have been playing teacher, too.

ALICE: Yes, Roger wants Catharine and Raymond to learn about hearing Mass.

VIRGINIA: That's fine, Roger. After the *Credo* the priest uncovers the gold cup or chalice and offers to God first the bread which is on the small gold plate. He then pours wine and water into the chalice and offers that to Our Lord. During this time I think of Our Lord offering Himself to God the Father, and I say, "O my God, I offer Thee this Holy Sacrifice in honor of the Passion and Death of Jesus."

MARIE, THERESE and DOLORES: You may say any offering prayer you like at this time, may you not?

VIRGINIA: Oh, yes, there are many different ways of offering the Holy Mass with the priest. The prayers may be found in any prayerbook, or you may just think of offering Holy Mass for any special intention.

ROGER: Why does the priest go over to the boys at the side of the altar after this?

VIRGINIA: The boys pour water over the priest's fingers, and during this time I think how pure we ought to be and I ask Our Lord to wash me from every stain of sin.

Soon the bell is rung to let us know that the most solemn part of the Mass is about to begin. It rings to tell us that Jesus is coming. At the first sound I kneel and adore the great God who loves us so much.

ROGER: I wondered why the bell is rung during Mass. Why is it rung so often?

ALICE: Can you not wait, Roger, until Virginia comes to that part?

ROGER: Of course I can, but I was afraid Virginia would leave out something.

VIRGINIA: After this, I pray for all the living, especially for my father and mother. Then I ask God to bless all priests and our Holy Father, the Pope.

ALICE: Do you pray for me, too, Virginia?

VIRGINIA: Indeed, I do. I never forget you or any of my little friends.

After I pray for the living, the little bell is rung again—just one little ring—to let us know that the priest is about to pronounce the same words Jesus did at the Last Supper, words which bring down God from heaven to stay with us on our altars. Again the bell is rung. This time every head bows down in silent adoration. Our dear

Lord has really come. The priest holds up the Sacred Host and then the chalice. (*Here Virginia pauses and bows her head.*)

MARIE: Tell them what we say when the priest holds up the Sacred Host and the chalice.

VIRGINIA: During that time we say—My Lord and my God, I adore Thee. I love Thee with my whole heart. Save me from sin while I live and take me to heaven when I die.

ROGER: Have you not a name for this part of the Mass?

VIRGINIA: This part is called the Elevation. After the Elevation, I pray for the dead. After this I hear the priest saying the Our Father in Latin and I say it in English. Then as I hear the priest say, *Agnus Dei* and see him strike his breast, I, too, strike my breast and say three times, "Lamb of God, who takest away the sins of the world, have mercy on us."

ALICE: I hope I can go to church with you next Sunday. I shall watch the priest all the time.

VIRGINIA: I shall be glad to have you come with me.

Next the priest takes the Blessed Sacrament in his hands and, before receiving Our Lord, says three times in Latin, "O Lord, I am not worthy that You should come under my roof; but say only the word and my soul shall be healed." All the people bow their heads and say the same prayer.

ROGER: Why do so many people walk up to the altar about this part of the Mass?

VIRGINIA: After the priest has received Our Lord, he gives Holy Communion to all the people who are prepared to receive Jesus. When the priest puts Holy Communion, a little white Host, on our tongues, we know that it is Jesus, Our God.

ALICE: I wish I could have Jesus with me. I love Him.

VIRGINIA: I am certain that Jesus would be pleased to come to you. He loves children.

CATHARINE and RAYMOND: Then may we come to your church to hear Mass next Sunday?

VIRGINIA: I shall be pleased to have you come at any time.

Mass is now nearly ended. The priest says some prayers and then he gives us God's blessing. Our Lord gives us His blessing at the end of Mass just as He gave His blessing to little children long, long ago. How happy we ought to be to get God's blessing at Mass!

CATHARINE and RAYMOND: We are so glad that we came with Alice and Roger. We have learned many beautiful things this afternoon.

VIRGINIA: After the blessing, we all stand like soldiers of Jesus Christ and hear the last Gospel. Then I thank God for having allowed me to be present at Mass. At the end of the Gospel, we bend our right knee in honor of Our Lord. After Mass I kneel and adore Jesus in the Blessed Sacrament and finally leave my place to go home.

Now do you understand why I love to go to Mass so regularly, though I do not understand Latin? I love Jesus.

ALICE and ROGER: Yes, Virginia, we do understand. It is all so wonderful and so beautiful.

ALICE, ROGER, CATHARINE and RAYMOND: We want to go with you every Sunday because you say that Our Lord is really in your church.

VIRGINIA: I shall take each and every one of you with me.

CATHARINE: I want to kneel and get God's blessing as you do, Virginia.

VIRGINIA: And you shall get God's blessing. We shall also go to see Father White and he will help you more than I can ever think of.

ROGER: That is just what I want. I have been wanting to talk to Father White. Indeed, with all the helps you Catholics have, you all ought to be saints.

XI

HOBBY CLUBS

(*Grade VI*)

Aim:

To form the habit of reading worth-while material outside of school.

Organize pupils into clubs according to their interests. (Do not try to get every pupil into the club the first week.) One group may be interested in the Lives of the Saints; another in the Lives of the Martyrs; still others in vocational stories; stories of the Blessed Sacrament; of the Sacred Heart; of the public life of Our Lord; about the missions; etc.

Give the members of each club a chance once each Friday to tell the other clubs about their reading—what books they have found most interesting—what their material was taken from—and to read aloud extracts that they consider especially good.

Socialize this work by permitting the other clubs to ask questions, make suggestions, etc. (This makes excellent oral English work.)

A chairman may be appointed for each separate club to appoint one of its group to tell a story on Friday during its period.

The teacher should watch for signs of special

interest and then be ready to suggest interesting books on these topics. Some reference work used:

The Sentinel of the Blessed Sacrament.
Messenger of the Sacred Heart.
Ave Maria.
Manna Almanac.
Tell Us Another (by Uncle Joe.)
Lives of the Saints.
Our Missions.
The Little Missionary.
Junior Franciscan Herald.

Unfinished Stories:

The teacher should have a story ready to correspond with the Catechism lesson, which brings out the sin, virtue or lesson to be taken from that day's work.

When the story is told, the teacher begins the reading of a story from the Bible History, which brings out the same sin, virtue or lesson. She stops reading as soon as the children's interest is aroused. Sometimes further interest may be aroused by careful remarks as

a. What do you suppose happens next?
b. Why do you think he did that?
c. How do you suppose he is going to get out of that predicament?
d. Why do you think this parable or story was told?

The children read silently and at a given signal stop and tell the story or answer any question asked before.

Suggestions:

I. What is to be brought out:
   1. Lying—punishment.
   2. Love and honor to those in authority.
   3. Purity.
   4. Forgiving of injuries.
   5. Impurity—punishment.
   6. Restitution.

II. Stories told to children:
   1. The Boy Who Called "Wolf, Wolf."
   2. The Holy Abbot Arsenius and Theodosius the Great.
   3. About the Blessed Virgin, St. Joseph, etc.
   4. St. Benedict Joseph.
   5. The Bleeding Crucifix.
   6. The Ox of St. Medard.

III. Stories from the Bible History:
   1. Ananias and Saphira.
   2. The Child Jesus, Young Tobias, Samuel, Isaac, etc.
   3. Susanna, Joseph in the House of Putiphar.
   4. Christ on the Cross, St. Stephen.
   5. The Deluge, Sodom and Gomorrha.
   6. The Despair of Judas.

Should it appear undesirable for any reason to follow the text page by page, lessons in Re-

ligion might be placed under big general captions and the reading done correspondingly.

Suggestive Captions:

1. Theological Virtues.
2. Cardinal Virtues.
3. Gifts of the Holy Ghost.
4. Fruits of the Holy Ghost.
5. Various classes of sins, etc.
6. Great Heroes.
7. Traitors.
8. Patriarchs.
9. Prophets.
10. Great Leaders.
11. Great Events.
12. Great Feasts, etc.

A good reference book for stories is *Teacher's Handbook to the Catechism,* Vols. I, II, and III, by Rev. A. Urban, published by Joseph F. Wagner, Inc., New York.

XII

A UNIT OF WORK ON THE VESTMENTS USED DURING MASS

(*Grade VIII*)

General Aim:

To have the children realize the significance, the names, and history of the vestments worn during the Holy Sacrifice of the Mass.

"An appreciation of the Mass as the most sublime act of man's homage to God, and a knowledge of the principal vessels, vestments and ceremonies are expected of every educated Catholic."—Rev. William R. Kelly.

General Outline. Vestments:

1. Amice—helmet of salvation.
2. Alb—purity.
3. Cincture—purity.
4. Maniple—suggests cares and sorrows of life.
5. Stole—dignity.
6. Chasuble—symbolizes the yoke and burden of Christ.

October 26, First Recitation

Aim:

To become acquainted with the reasons for wearing vestments during the Mass.

Class Procedure:

The first questions directed to the class were as follows:

1. What color of vestment did Father wear this morning while saying Mass? Why?
2. Why does the priest not say Holy Mass in his ordinary clothes?
3. Are all vestments the same color? Name the colors.
4. Give the meaning of each color.
   (It was found that the pupils knew very little concerning the vestments.)
5. How many would like to know more about the vestments worn by the priest while saying Holy Mass?

Explanation:

First of all, we must understand why the priest wears such odd garments. There must be very good reasons, for we know Mother Church is very wise.

The teacher wrote on blackboard the following reasons, formulated by the pupils with her help:

Reasons for wearing vestments during Holy Mass:

1. They resemble the clothes of our Lord and of His Apostles, and the garb worn by the early Christians.
2. They convey a lesson and a point of truth, and suggest a motive.
3. They impress the religious sense.

4. They are employed by the Church as a sign language—the oldest language in the world.
5. The Church employs them to preserve the ancient and religious character of the early Church.

A great deal was said in regard to the early Christians, their dress, the sign language and the way Mass was offered in the catacombs. The pupils were then asked to go through the above five points carefully, in their minds. After four or five minutes, individuals were asked to give the points from memory, questions from the pupils followed. These were answered and the recitation closed.

Assignment:

Notice the vestments worn this week and report next Monday. I wonder how many will be ready to tell why the priest wore the colors he did.

NOVEMBER 8, SECOND RECITATION

Aim:

To teach the significance of the individual vestments worn by the priest during Holy Mass.

Amice

Class Procedure:

The reasons for wearing vestments during Holy Mass were briefly recalled. The children then proceeded to report on the week's observation;

the subject was given over for class discussion (socialized recitation). The discussion was limited to ten minutes. The reasons for wearing different colored vestments were emphasized.

The development of the new lesson opened with the following questions:

1. Does anyone know the name of the cloth worn about the neck and shoulders of the priest? (Show the pupils an amice.)
2. Why does the priest wear such an odd garment?

The following was written on the board as the teacher proceeded to explain the new lesson:

AMICE (Covering)—(helmet of salvation).

Explanation:

"The amice is an oblong piece of white linen with strings at two of its corners by which it is to be adjusted. The name is derived from the Latin word *amictus*, which means, to wrap around or about; and the amice is intended, with the alb, to conceal the everyday dress of the priest, so that, on approaching the altar, he may lay aside all that savors of the world, and may in very truth appear what St. Paul calls him—'a man of God.' At first the amice was not worn, but it appears to have come into general use about the commencement of the eighth century. Formerly it covered the head, and it is so worn at present by several

Religious Orders till the beginning of Mass. Nor was it first invariably made of linen as now, but occasionally of silk or other material, and it was sometimes richly ornamented.

"Inquiring into the symbolical meaning of the amice, we need not be surprised that writers have assigned various significations, as they have also done with regard to the other sacred vestments. But the best means of arriving at a correct idea of the mind of the Church is to examine the prayer recited by the priest while clothing himself with the amice. He says:

"Place, O Lord, on my head the helmet of salvation, for repelling the attacks of the Evil One.'"

(From *The Sacramentals of the Catholic Church by* Rev. A. A. Lambing.)

(All the pupils repeated this prayer.)

From this it appears that the amice is symbolical of the helmet worn by soldiers to protect them from the blows of their adversaries.

Assignment:

Recall the explanation given and be able to repeat the prayer which the priest says when he puts on the amice. Draw the amice to show that you know how it looks.

Explanation:

"The Amice is a white linen cloth with which the priest covers his head, and then allows to fall upon his shoulders. Ancient customs teach us that the head of the criminal sentenced to death

was enveloped in linen. The sentence was thus framed: 'Go, lictor, bind his hands; cover his head; scourge him, and fasten him upon the cross.' The amice reminds us that a shameless servant in the house of Herod filled this office to Jesus even before His condemnation." (From *The New Missal for Every Day* by Rev. F. X. Lasance.

Historical Origin:

A covering for the head and neck worn like a hood. When indoors it was lowered and thrown over the shoulders.

Symbolic Reference:

a. The linen cloth that the soldiers put over Our Lord's head; when thus blindfolded He was mockingly asked who struck Him.

b. The helmet of Salvation. Cf. Ephes. vi. 17. (From *Read Mass with the Priest,* by Rev. W. R. Kelly.)

November 15, Third Recitation

Alb

Class Procedure:

What does the priest say when he puts on the amice? (All repeated the prayer.)

How did it come about that this odd garment is worn during Holy Mass?

(A class discussion followed, in which the children showed great interest and also brought

out all points developed in the previous lesson. Ten minutes were given for discussion. This was followed by the development of the new lesson.)

How many have seen the long white linen vestment that reaches down to Father's feet? (An alb was shown to the pupils.)

What is it called?

(Written on blackboard) Alb—white.

Cut from white paper an alb and mount it on black or some bright color.

Explanation:

"The alb derives its name from the Latin word *alba,* white, because it is always of that color. It is simply the undergarment formerly worn by both the Greeks and the Romans. The name was not incorporated into ecclesiastical terminology before the end of the third century, although the garment itself was in use from the beginning. Nor was it always made of linen as at present, but was sometimes of other material, and more or less richly ornamented. The use of lace for the lower part of the alb is of still more recent introduction. The prayer recited by the priest while putting on the alb affords the most correct idea of the mystic signification of the garment. It is couched in the following terms: 'Purify me, O Lord, and make me clean of heart, that, washed in the blood of the Lamb, I may possess eternal

joys.' In vesting himself, then, with the alb, the priest is reminded of those 'who washed their robes and made them white in the blood of the Lamb,' and of the purity of soul and body with which he should approach the altar to offer the same immaculate Lamb to the Eternal Father for his sins and those of the whole world." (Father Lambing.)

(Here the conduct of Mass servers was mentioned. The prayer had been written on the board before the recitation began. In conclusion, all memorized the prayer.)

"At the sight of the white linen robe which covers the entire body of the priest, recollections of Thabor, of heaven, and of the passion should be presented to our mind. On the mount of the transfiguration, and in the vision of St. John, Our Lord showed Himself in garments white as the snow and shining like the sun; in the court of Herod, abused by madmen, He was clothed with the white robe of innocence." (Father Lasance.)

Historical Origin:

The alb, or tunic, was worn in ancient times by all who enjoyed any dignity.

Symbolic Reference:

a. The garment with which Herod clothed Our Lord.

b. Signifies the purity of conscience demanded of God's priest.

(Father Kelly.)

November 22, Fourth Recitation
Cincture

Class Procedure:

1. Who can tell something about all the vestments which we have studied thus far? (Children responded with a discussion and brought out many points in review. They also recited the prayers which they had memorized.) (10 minutes)
   Draw on the board the vestments studied thus far.
2. Does anyone know what Father wears to hold the alb in place? Yes, the alb is held in place by a cord called the "cincture." (The teacher wrote "cincture" on the board. The children pronounced the word.) Show the children a cincture.

Explanation:

"The girdle or cincture, with which the priest or other sacred minister secures the alb about his person, was in use among both the Greeks and Romans, and was introduced as a matter of necessity into the list of sacred vestments. In the Middle Ages cinctures were richly ornamented, and were made of various materials. The shape, too, was more or less arbitrary,

and they were sometimes found in the form of lampreys, eels, etc. According to the present discipline of the Church, it should be made of linen rather than of other material, but it may also be of wool, [or silk] and may vary in color with the vestments. It is the symbol of continence and self-restraint, as is expressed in the prayer which the priest says while girding himself: 'Gird me, O Lord, with the cincture of purity, and extinguish within me the humors of concupiscence, that the virtues of continence and chastity may abide in me.'" (Father Lambing.)

"Here is again a memorial at once of glory and of humiliation. The shining robe of Our Lord in the vision of St. John was bound by a girdle of gold, emblem of virginity; in the scourging we see the divine body of Jesus lashed to the column by cords." (Father Lasance.)

Historical Origin:

Walking and active exertion made it necessary for one to gird up a long garment like the alb. Hence the cincture was an essential article of dress.

Symbolic Reference:

a. The cord that bound Our Lord to the pillar when He was being scourged.

b. Symbolizes modesty, and also readiness for hard work in God's service.

(Father Kelly)

Assignment:

We shall have a written lesson, next Monday, covering all the work given on the vestments.

NOVEMBER 29, FIFTH RECITATION

Maniple

Class Procedure: Written Test.

1. Give five reasons for the celebrant's wearing vestments at Holy Mass.
2. Name the vestments we have studied and tell what each signifies.
3. Draw the vestments that you named.

The papers were collected and the development of the new lesson immediately took place.

Have you seen what Father wears on the left arm when he reads Holy Mass? Describe it.

Explanation:

"The next vestment which the priest puts on, and which is also worn by the deacon and subdeacon, is the maniple, which is of the same material and color as the stole and chasuble. It is worn, as is well known, on the left arm, and is fastened just below the elbow by a tape or pin. It is not until the eighth or ninth century that any trace of the maniple is found. As its name—*manipulus*—indicates, it was originally simply a handkerchief for wiping away perspiration or the tears of devotion shed by the pious celebrant; but it has undergone

various changes in the course of time, such as being enriched with ornaments, so that its original use has altogether been lost sight of, and it is now nothing more than an ornament. But the original use of the maniple is still referred to in the prayer recited by the priest while putting it on: 'May I merit, O Lord, to bear the maniple of weeping and sorrow, that I may receive with joy the reward of labor." (Father Lambing.) No assignment for the next lesson was made.

"The maniple, worn on the left arm of the priest, is an eloquent preacher, teaching him what he should expect from man. The servant is not greater than his master; now what was the recompense of Jesus Christ? Because He had dried tears, fed the poor, cured the blind and the dumb, caressed the children, raised the dead, His divine hands were covered with chains during the passion. They are bound by love when He could chastise. The priest also, who wears each day this maniple, should have his hands always open for kindness, but closed to vengeance; tied when he could punish, but open to absolve." (Father Lasance.)

Historical Origin:

Originally a strip of linen worn over the arm. During the long services, and in the intense heat of the southern countries its use was fre-

quently necessary to wipe the perspiration from the face and brow.

Symbolic Reference:

a. The rope whereby Our Lord was led, and the chains which bound His sacred hands.

b. An emblem of the tears of penance, the fatigue of the priestly office and its joyful reward in heaven.

(Father Kelly.)

December 6, Sixth Recitation
The Stole

Class Procedure:

To open the recitation a few review questions were asked.

1. What vestment does Father put on first; second; third; fourth?
2. What color of vestment did Father wear this morning?

Other questions pertaining to the meanings and the history of the vestments were asked. The development of the new lesson followed.

How many have seen the long narrow garment which Father wears over his shoulders when he hears confessions? Well, the priest wears just such a garment over his shoulders when he reads Holy Mass. It is called a "stole."

Explanation:

"After the maniple comes the stole, a vestment which has undergone many changes, and has

been the subject of no little controversy among liturgists. The word is derived from the Greek, and means a robe of any kind, while the Latin term designated the outer garment worn by women of rank. In the earlier ages it was frequently, and indeed generally, called the *orarium,* which means a handkerchief; and it is mentioned by this name as early as the middle of the fourth century in the decrees of the Council of Leodicea. From that time forward frequent mention is made of it in the canons of councils. But the first mention of it by the now familiar name of *stole* does not occur before the ninth century. Its use was gradually restricted both as to the functions in which it should be worn and the persons who were permitted to use it, till the present discipline was finally adopted. This was about the time of Charlemagne, that is, near the close of the eighth century. It is the most frequently worn of all the sacred vestments; and it is the privilege of the Pope to wear it all the time. With the adoption of the name *stole,* that of *orarium* fell into disuse; but just why the one was substituted for the other, it is at present impossible to determine.

"Among the vestments the stole is the symbol of immortality, and also of the obedience of our divine Redeemer. The prayer recited while the priest vests himself with it refers both to the original signification of the Greek term and to

the mystic meaning of the word. It reads: 'Restore unto me, O Lord, the stole of immortality, which I lost by the fall of our first parents, that, although I am unworthy to approach Thy holy mysteries, I may, notwithstanding, merit an eternal reward.' " (Father Lambing.)

"The stole worn around the neck of the priest, and falling before him, takes the place of the rope which was used to lead the divine Victim through the streets of Jerusalem to Calvary." (Father Lasance.)

Historical Origin:

A kind of neck-piece or kerchief; a part of the dress of the upper classes. It gradually became the distinctive mark of the spiritual authority in the higher clerics, viz., the priest and deacon.

Symbolic Reference:

a. The cords with which Jesus was tied. Worn as it is over the shoulders; it reminds us, too, of the cross Our Lord carried.

b. A reminder of the yoke of Christ. The priest's burden is a heavy one, which Christ nevertheless makes sweet and light.

(Father Kelly.)

Assignment:

Write the explanation given today.

December 13, Seventh Recitation
Chasuble

Class Procedure:

Several written explanations of the last lesson were read, and were followed by criticisms from the members of the class. The subject was open for class discussion after each reading. After ten minutes the papers were collected and the development of the new lesson began. The word "chasuble" was written on the blackboard and a picture of a chasuble was shown.

1. What do we call the outer garment which the priest wears while saying Holy Mass?
2. Is it always the same color?
3. What color was it this morning?
4. Who can draw one? (Pupil stepped to the blackboard and drew a chasuble.) (Show the pupils a maniple, a stole, and a chasuble.)

Explanation:

"The word chasuble is of Latin origin, although it is not found in the writings of the classic authors. In its stead they use the word *penula,* which means a mantle or cloak, and was the outer garment worn by the Romans when on journeys or in military service. The word *casula,* which is translated chasuble, is the diminutive of *casa,* and literally means a little house, because, in its original form, the gar-

ment covered the entire body, like a little house. It was only in the early half of the sixth century that it became exclusively a sacerdotal vestment. It was then a very ample garment, having a hole in the center for passing the head through. It retained this shape till about the eleventh century, when it began to undergo changes, the first of which was introduced for the sake of convenience, the sides being cut away to give the arms of the celebrant freer action; at present it scarcely retains a vestige of its original appearance.

"Early writers have attributed several mystical significations to the chasuble, based for the most part on the fact that it originally covered the entire body. The first and most generally adopted was charity; but it is also regarded as the emblem of justice, humility and peace, which should, as it were, cover the priest as the minister of Him in whom all these virtues shone with a luster infinitely perfect. But the prayer recited by the priest while vesting himself with it regards it rather as symbolical of the yoke of Christ. He says: 'O Lord, who hast said, My yoke is sweet and My burden light, grant that I may so bear it as to obtain Thy grace. Amen.'" (Father Lambing.)

"This vestment, worn over all the others, has a meaning not less touching. The soldiery, in Pilate's house, wished to mock Jesus with a

caricature of a royal coronation. A scarlet cloak for a mantle, a reed for a scepter, a crown of thorns for a diadem—these were the insignia of that derided majesty. Those murderers, tired at last of striking and torturing Him, threw a cross upon the torn shoulders of the Saviour, and led Him forth to Calvary.

"See the priest at the altar: the chasuble recalls the mantle at the praetorium; the tonsure, the crown of thorns. Nothing is wanting, not even the cross; see it, drawn large upon the chasuble; the celebrant, like his Master, carries it upon his shoulders.

"This cross is formed of our iniquities. Let us not forget it when the priest comes forth to offer the sacrifice; let us say to him who stands in the place of Jesus Christ: 'It belongs to me to carry that cross, which love has made you bear in my stead. I know that my weakness is too great for such a burden. But at least I will fill the place of Simon the Cyrenean, and will help you with the feeble aid of my prayers.' How few Christians pray for the priest as he goes to the altar! Yet not only charity but justice renders this a duty." (Father Lasance.)

Historical Origin:

Imagine a large circular cloth with a hole cut in the center for the head. This will help one to visualize the ancient chasuble, which was an

immense cloak, without opening in front, and without sleeves. It was put on over the head and completely enveloped the body. When it was necessary to use the hands, the garment had to be folded up on each side over the arms. Because of its inconvenience (for two assistants were needed to manipulate it), the vestment was gradually cut and altered until it now has its present shape.

Symbolic Reference:

a. The purple cloak worn by Our Lord when He stood before Pilate.

b. An emblem of love. When the ordaining bishop gives it to the new priest, he says: "Receive the priestly garment, for the Lord is powerful to increase in you love and perfection."

(Father Kelly.)

December 20, Eighth Recitation

Class Procedure:

A short written test on the entire unit was given. The questions were as follows:

1. Name the vestments in their proper order and give the significance of each.
2. Give the history of the chasuble as a vestment of the Church.
3. Give the colors of the vestments and the significance of each color.
4. Sketch each vestment.

5. What was the most interesting thing you learned in this unit? The papers were collected.

Conclusion:

In conclusion, the pupils cut from colored paper the vestments for Holy Mass. These were then mounted on attractive cardboard or mounting paper, and put on display. This, as well as being a check on the child's visual knowledge of the vestments, added a bit of pleasure to his work.

Bibliography

Sacramentals of the Catholic Church—Rev. A. A. Lambing—pp. 285-290.

The New Missal for Every Day—Rev. F. X. Lasance—pp. 68-69.

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XIII

THE SACRAMENTS

(*Grades VII and VIII*)

Aims:

1. To teach the principal truths relating to the sacraments.
2. To emphasize the truths the children will need most.
3. To present material in an interesting way.
4. To give pupils an opportunity to do things, not only to memorize and recite.

I. Sacraments in General:

1. *Preparation:*
   a. The essentials requisite for a sacrament.
   b. The divisions of the sacraments.
   c. Illustrate each sacrament by a suitable picture taken from religious catalogues.
2. *Recitation:*
   The socialized method.

II. Baptism:

1. *Preparation:*
   The class, under the teacher's supervision, makes a detailed study of the sacrament, keeping in mind the following points: necessity and kinds of Baptism; proofs of its being a sacrament; how and by whom administered; kind

of water used; why received only once; character of the sacrament; form and matter; Baptismal vows; sponsors and their obligations; type of name and manner of conferring; differing effects of Baptism in infants and in persons having the use of reason; ceremonies of Baptism, as well as significance of each.

2. *Recitation:*
The socialized method enables all to join in discussions. All are held responsible for contributing to subject matter or to ask questions.

3. *Written Work:*
After the subject matter is mastered the pupils write a composition on Baptism and make a suitable cover for it. The cross and purple stole mounted on tan construction paper is very pretty.

III. Confirmation:

1. *Preparation:*
Following the same method of supervised study, the children study the sacrament of Confirmation, bearing in mind these objectives: proof that Confirmation is a sacrament; type of sacrament; form and matter; by whom administered; age of recipient of Confirmation; preparation of candidate; effects of the sacrament; character imprinted; type and significance of ceremonies; composition and consecration of Holy Chrism; gifts of the Holy Ghost; fruits of the Holy Ghost.

2. *Recitation:*
   Socialized method. This may be varied by giving the pupils an opportunity to ask questions of one another, or of the teacher.
3. *Written Work:*
   a. Composition according to outline.
   b. An appropriate cover is a picture of the Holy Ghost with rays for the seven gifts and twelve fruits.

IV. Holy Eucharist:

1. *Preparation:*
   These various points may be considered in the study of this sacrament: promise made by Our Lord; time and manner of the institution; form and matter; proofs necessary to make it a sacrament; types in the Old Testament; various names and their meaning; significance of the sanctuary lamp; stories from Bible History that refer to Holy Eucharist.
2. *Mass:*
   The following portions may be considered in connection with the Mass: Power bestowed upon the Apostles at the Last Supper; how continued; when exercised by priests; when priests receive this power; requirements for a sacrifice; definition of the Mass; value of the Mass; why the Mass is truly a sacrifice; figures of the Mass in the Old Law; significance of special garments worn by the priest; articles used at Mass; vestments—number and

colors—meaning and use of the various colors; parts of the Mass and meaning of each; Benediction of the Blessed Sacrament—articles used.

3. *Holy Communion:*
This subject may be studied by locating the various answers and considerations to these points: what Holy Communion is; how long Christ remains present; dividing or breaking of the Sacred Host; how Christ is received—natures and person in Christ; how to reverence Christ—genuflection; preparation for Holy Communion—remote and immediate; how to approach the altar rail; thanksgiving after Holy Communion; effects of Holy Communion; blessings derived from frequent reception of Holy Communion; unworthy Communion; consequences of unworthy Communion.

4. *Recitation:*
The socialized method can be used to great advantage especially with the parts on the Mass. The question and answer method is also good, provided the children are left to themselves to ask the questions.

5. *Written Work:*
The composition can be written on one or all of the three parts. An appropriate cover is the chalice and Sacred Host with a spray of grapes and wheat above or beneath the chalice, mounted on light construction paper. In con-

nection with the Mass, the children are to illustrate the articles used at Mass, at Benediction, and the vestments. Pictures for illustration may be obtained from religious catalogues.

V. Penance:

1. *Preparation:*

   The children will determine: the proofs for its being a sacrament; type of sacrament; form and matter; when and how instituted; when necessary for salvation; necessity of confessing our sins—Judge; effect of Penance; requisites for worthy reception; examples of repentance from Bible History.

2. *Examination of Conscience:*

   Points to be considered; necessity of praying to the Holy Ghost; method of examining—last confession and since; number and circumstances of sins; quality of examination—earnest, not superficial; helps in examination—daily examination—frequent confession.

3. *Contrition:*

   Children answer following questions:

   a. What is contrition?
   b. Why is it important in confession?
   c. How many kinds of contrition are there?
   d. What is perfect contrition? imperfect contrition?
   e. Which is necessary for confession? Which is better?

f. What should be the motives for our contrition?

g. When does contrition suffice without confession?

h. When should we make acts of contrition?

i. What are the qualities of good contrition?

j. What reflections help us to excite contrition?

4. *Purpose of Amendment:*
The class then proceeds to a consideration of the conditions included in contrition; understanding of the purpose of amendment; what the purpose of amendment includes; qualities of the purpose of amendment; occasion of sin; use of the means of grace.

5. *Confession:*
The teacher will then acquaint the children with the manner of accusation; what to do when the exact number of sins is not known; the qualities of a good confession; the sins we are bound to confess; consequences of omitting a mortal sin in confession—without our fault—through our fault; the seal of confession—examples; answering questions sincerely; receiving penance and absolution humbly.

6. *Satisfaction:*
A study is then made of the following points: definition of satisfaction; satisfaction required; reason for the penance; sinfulness in omitting the penance; voluntary work of penance; kinds of indulgences; means necessary for gaining

indulgences; the treasury of the Church; how the Church satisfies for temporal punishments; when applicable to the poor souls.

7. *Recitation:*
   The socialized method.
8. *Written Work:*
   Composition on all or either of the parts on penance. The keys of St. Peter are very appropriate for cover design.

VI. Extreme Unction:

1. *Preparation:*
   An approach to this sacrament is made by considering the following facts: proof that Extreme Unction is a sacrament; derivation of the name; form and matter; kind of sacrament; who may receive it; when and how received; minister of Extreme Unction; effects upon soul—upon body; preparation of person and room for the last sacraments.
2. *Recitation:*
   The socialized method.
3. *Written Work:*
   Composition on the sacrament itself or the preparation of the person and the room. The illustration of the various articles used for Extreme Unction arranged on construction paper is a suitable cover for the written work.

VII. Holy Orders:

1. *Preparation:*
   This sacrament may be introduced by studying

the following important factors: why Christ instituted the priesthood; proof that Holy Orders is a sacrament; the meaning of Orders; type of sacrament; minor orders and symbol of each; major orders and power each confers; principal powers of the priesthood; dignity of the priest; reverence we owe to a priest; vocation to the priesthood; human side of a priest —subject to errors; duties and dignities of bishops—archbishops, of cardinals and the Pope.

2. *Recitation:*
   Socialized method—gives the children opportunity to ask questions.
3. *Written Work:*
   Composition according to outline. First Mass picture mounted on construction paper can be used for the cover design.

VIII. Matrimony:

1. *Preparation:*
   An understanding of the sacrament may be gained by studying the following points: where and by whom instituted; when and where raised to the dignity of a sacrament; proof of its being a sacrament; kind of sacrament; ministers of the sacrament; witnesses; ceremonies of marriage; nuptial Mass and blessing; when lawful without a priest; how it differs from the other sacraments—contrast; effects of Matrimony; preparation for the

sacrament; mixed marriage; indissolubility of marriage; Pauline Privilege; hindering impediments; diriment impediments; publication of banns; place of marriage.

2. *Recitation:*
   Socialized method.
3. *Written Work:*
   Composition on one particular phase or on the entire sacrament. Pictures symbolical of Matrimony from religious catalogues may be used for cover design.

References:

Deharbe's Large Catechism.
Gilmour's Bible History.
Advanced Catechism, by Rev. T. J. O'Brien.
The Visible Church, by Rev. J. F. Sullivan.

Remarks:

1. The work of each sacrament was completed in three weeks. However, no definite time can be given, for the ability of the class determines the rate of progress.
2. The pupils enjoy the pasting of the religious articles into a book under proper headings. There is action in it. Some will even cut the names of the articles from the catalogue to label them. They enjoy also the making of covers for their compositions.

XIV

A PROJECT ON THE SACRAMENTS

(Grade V—Time, 4 Weeks)

Material:

Baltimore Catechism No. 1.
Baltimore Catechism No. 2, and other Catechisms used as references.
Our Sacraments, Rev. W. R. Kelly.
Bible History, Gilmore.

Baptism:

Baptism of Jesus Christ, p. 140.
Christ's Last Commission to His Apostles, p. 223.

Confirmation:

Descent of the Holy Ghost, p. 226.
Confirmation (administered by the Apostles), p. 234.

Holy Eucharist:

Type—Manna in the Desert, p. 52.
Miracle of the Loaves and Fishes, p. 166.
Promise of the Blessed Sacrament, p. 167.
Christ Institutes the Blessed Sacrament, p. 197.

Penance:

Mary Magdalene, p. 156.
Power of the Keys Given to the Apostles, p. 173.
The Prodigal Son, p. 177.

Washing of Feet at the Last Supper, p. 196.
Jesus Institutes the Sacrament of Penance, p. 220.

Extreme Unction:

Cure of the Centurion's Servant, p. 154.
Jesus Cures a Man at the Pool, p. 157.

Matrimony:

Marriage at Cana, p. 143.
Sermon on the Mountain (Sanctity of Marriage), p. 153.

Holy Orders:

Priests at the Time of Moses, p. 59.
Disciples of Jesus Christ, p. 142.
Jesus Chooses His Apostles, p. 164.
The Primacy Conferred on Peter, p. 169.
Peter Is Appointed Chief Pastor, p. 222.

Assignments:

Review of the material given in the Catechism.
Review of stories of the New Testament that have a bearing on the sacraments.
Types or symbols of the Old Testament (considering work covered to date).

Aims:

1. To impress the essential facts about the sacraments more deeply on the minds of the pupils.
2. To get the pupils to bring out the practical part of the sacraments.
3. To aid pupils to select the important points.

4. To encourage good oral and written composition.
5. To arouse interest along these lines.

The Project:

This project consisted in the selection of pictures that are suggestive of the sacraments and the writing of a short composition on each of the sacraments, which the pupils were encouraged to make as original and practical as possible.

The pictures used were obtained from catalogues of religious articles—baptismal fonts, confessionals, stoles, marriage certificates (show people being married), ordination pictures, priests, sick-call outfits, bishops to show which sacraments they administer. Plenty of holy cards were found for the Holy Eucharist and Penance. Pictures of Jesus on the cross, crowned, etc., were used to show the source of contrition.

The pictures were pasted on half sheets of construction paper. On each of these sheets the pupils printed, with pen, the name of the sacrament and a suitable quotation, as "Going, therefore, baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." Five of these sheets were made into a booklet.

The compositions were written on paper cut to fit the other sheets. One side was allowed to a composition, but a whole sheet was used if the composition was long. These papers were

placed next to the sheet bearing the pictures and then fastened at the upper left-hand corner.

Procedure:

On the first day a worked-out project was shown to the pupils, thereby arousing their interest. They were then told what they were to do, and the general plan of procedure was outlined. In order to direct the pupils in the selection of the pictures, they were asked on this occasion to suggest some that would be suggestive of some part of the sacraments. Each pupil was asked to give a reason for his choice. The teacher drew out other pictures through a question or a hint at some part of the sacrament that could be illustrated. The teacher cut out, roughly, pictures from catalogues and passed them out to the class. Members who were very diligent in looking up pictures were generous in sharing them with their classmates.

The Bible History class was taken first, during which the lesson outlined for the day was recited and the parts relative to the sacrament were emphasized and placed upon the board. The pupils were always asked to tell why the various stories were selected in connection with the particular sacrament. Where a number of stories were outlined the assignment was divided and certain sections of the class were held responsible for one story.

Next followed the Catechism period, in which the

pupils were called upon to make statements about the sacrament of the day. (To vary this the pupils were sometimes asked to write a statement which they thought no one else would think of. These statements were then read.)

When the essentials were brought out, one or two members were called to give a talk on the sacrament. The class added to the talk or made corrections. The Bible story was again connected up with these statements and an outline to be used in writing the composition was placed on the board.

The program was so arranged that the English period followed, and the composition was written during the first half period. These compositions, after having been corrected, were rewritten on the following day during the penmanship period.

The printing and the pasting were done during the drawing classes. The paste, scissors, etc., were kept on hand so that they could be used during noon and other free periods.

The sacrament of Baptism was easily and interestingly worked out. The class, in groups, witnessed the ceremonies of Solemn Baptism. The pupils reproduced in writing or orally what they had seen. Others told what they would have to do if they were godparents. The subject, "When and How I Should Baptize" was given. The pupil demonstrated the administration of Lay Baptism in the course of his

talk. A number of pupils performed the ceremony of Lay Baptism. The teacher read the form used for the Renewal of Baptismal Vows, and the pupils gave reasons why these vows of Baptism had been renewed by them on the occasion of their First Holy Communion.

One pupil chose "How to Get Ready for Extreme Unction" as the subject of her talk. She told in detail how she would prepare for the administration of this sacrament, beginning with the time when the priest was called. As she named the articles to be used, she arranged them on a table.

When Holy Eucharist was studied, pupils were asked to name the articles needed in the room of a sick person for the reception of Holy Communion and to arrange them conveniently for the priest. The pupils then dramatized a sick call. A pupil met the priest at the door and conducted him to the room where the things had been prepared for him. Some pupils related incidents when the Last Sacraments had been administered at the place of an accident to persons who had been seriously injured. Others told of times when they had seen the administration of the sacraments in their homes.

The necessity of wearing something to identify them as Catholics was emphasized in connection with the sacrament of Extreme Unction.

As no pupil had seen the administration of Holy Orders, one of the members of the class asked

the Assistant Pastor to describe the ceremonies to them.

After the study of the sacraments had been completed, the pupils wrote compositions telling when and what sacraments they had received and which they could receive, with the conditions necessary for their valid reception.

XV

THE SACRAMENTS

(*Grade VI*)

I. Unit taught:

The Seven Sacraments.

II. Aim:

1. *Remote.*
   a. To develop a love for the sacraments.
   b. Through love and knowledge of the sacraments to encourage the reception thereof.
2. *Immediate.* To learn how to make rhymes and crossword puzzles relating to the sacraments.

III. Preparation:

1. Through instructions on the sacraments.
2. Use of text.
3. Use of Baierl's *Explanation of the Sacraments.*
4. Generous use of blackboard.
5. An English period to acquaint pupils with the necessary rhythm in poetry.
6. An English period used in working out a crossword puzzle, to give pupils an idea of how to go about making a puzzle.

IV. Presentation:

1. Several examples of rhymes on Baptism were given and written on the blackboard by the teacher. For instance:

In Baptism God's love you'll win,
For it takes away original sin.

2. Examples were then given orally by the pupils.
3. After examples were given, pupils did individual work.

V. Motivation:

1. Each day rhymes were made on a different sacrament.
2. The ten best rhymes on each sacrament were selected for the class booklet.
3. The best rhyme on each sacrament was selected for the poem, which the pupils entitled: "God's Gift to Man."
4. The best cross-word puzzle of the girls and the best one of the boys were also selected for the class booklet.

VI. Special Work:

1. Cross-word puzzles with words pertaining to the sacraments were made.
2. Pictures illustrating the sacraments were found.

After the rhymes on the seven sacraments were completed, a completion test was given to test the pupils' knowledge of the sacraments.

CHRISTIAN DOCTRINE

1. A sacrament is an.....instituted by .....to.....

2. There are ..... sacraments: .....
   ....
   ....
3. Without ..... no one can enter heaven.
4. There are three kinds of Baptism: Baptism of ....., of ....., and of .....
5. To become a soldier of Jesus Christ, a person receives .....
6. We go to confession to .....
7. The ..... can forgive sin in confession.
8. To receive the sacrament of Penance worthily we must do five things:
   a. .....
   b. .....
   c. .....
   d. .....
   e. .....
9. The greatest sacrament which Jesus gave us is the .....
10. Receiving the Holy Eucharist is .....
11. ..... is received when persons are in danger of death.
12. Bishops and priests are representatives of ..... on .....
13. They become so when they receive the sacrament of .....
14. Priests have the right and power to
   a. .....
   b. .....
   c. .....

15. A Christian man and woman are united in lawful marriage by the ..... of .....
16. Bishops are the ordinary administers of ..... and .....
17. Only ..... can separate a married man and woman.
18. Jesus gave us the sacraments to help us .... because He ..... us.
19. The sacrament which may be administered by anyone in case of necessity is .....

The effects of Extreme Unction are:

a. .....
b. .....
c. .....

The booklet of rhymes was read by the class; the crossword puzzles worked out, and the poem memorized.

XVI

EXTREME UNCTION

(*Grade VII*)

Teacher's Aim:

To instill in the hearts of the children the value of this sacrament and to prepare them so they will know what to do in case of sickness or accident.

Pupil's Aim:

To be able to prepare a sick room for the reception of the last sacraments.

Presentation:

Pass around duplicated copies and have pupils fill in blanks.

1. There are ..... sacraments: .... etc.
2. The sacraments of the dead are .....
3. The sacraments of the living are .....
4. The three things necessary for every sacrament are .....
5. The sacrament given to those in danger of death is .....

I. PROVE THAT EXTREME UNCTION IS A SACRAMENT.

1. Outward sign:
   a. Matter—oil.

b. Form—prayer.
c. Minister—the priest.

2. Institution proved from:
   a. Holy Scripture—Read words of St. James.
   b. Invariable doctrine of Church. Quote sayings of early doctors.
3. Effects:
   a. Increases sanctifying grace.
   b. Remits sins which sick person can no longer confess.
   c. Removes remains of sin.
   d. Strengthens soul in sufferings and temptations.

II. STUDY CONDITIONS FOR THE RECEPTION OF THIS SACRAMENT.

1. Grievously sick.
2. Use of reason.
   a. Not under seven.
   b. Not to idiots and insane.
3. State of grace (give reason).
   Means of being in the state of grace:
   (1) Confession.
   (2) Perfect contrition.
4. Acts of faith, hope, charity and resignation to God's will.

Assignment:

Pupils make up short acts of faith, etc., and submit papers.

III. THE RECEPTION OF THIS SACRAMENT.

1. *Preparation.*

Prepare a small table covered with a clean white cloth and place on it all articles necessary for the reception of the last sacraments. Explain the significance of the articles there and show why needed.

2. *Ceremonies.*

a. In a sick room.

b. In case of accident where all preparations cannot be made.

Dramatization:

Pupils take turns in going to meet the priest at the door with a lighted candle and in accompanying him to the sick bed.

Composition:

Write on: How to prepare the sick room where the last sacraments are to be administered.

Poster Work:

Make posters showing the articles needed for the sick chamber at time of the reception of the last sacraments.

XVII

THE HOLY SACRIFICE OF THE MASS

(Grade VII)

Catechetical Unit:

I. *The Sacred Vessels:*
   1. Vessels used directly for the Sacrifice:
      a. Chalice.
      b. Paten.
      c. Linens.
         (1) Corporal.
         (2) Pall.
         (3) Purificator.
      d. Coverings for chalice:
         (1) Burse.
         (2) Chalice-veil.
   2. Other vessels used on or about the altar:
      a. Ciborium.
      b. Monstrance.
      c. Lunette.
      d. Cruets.
      e. Incense boat.
      f. Missal.
      g. Censer.
      h. Altar-cards.

II. *The Sacred Vestments:*
   1. Vestments used during Sacrifice of the Mass:
      a. Amice.
      b. Alb.

c. Cincture.
d. Maniple.
e. Stole.
f. Chasuble.

2. Vestments used in processions and for Benediction:
a. Cope.
b. Cassock.
c. Biretta.
d. Surplice.
e. Dalmatics.

Preparation:

Reading—*Religion Book IV,* Dr. Shields; *The Wonder Offering,* Marion Ames Taggart.

Bibliography—*The Holy Sacrifice of the Mass,* Rev. J. Baierl.

Aim:

Teacher's—To instill a love and respect for all that relates to the Holy Mass.

Pupil's—To recognize the vessels used during the Holy Sacrifice of the Mass.

Presentation:

First Day—Reading: *The Mass for Children,* by Rev. William R. Kelly.

Cards containing pictures and names beneath passed out and placed in conspicuous places in the room. Toward the end of the day, matching test to find out how many know list of names, and for use in grouping pupils.

Second Day—Group A (those who had all correct):

Write short paragraph describing each article. The other group will do oral work—using pictures and giving oral description. Have pictures exposed during the day. Toward the end of the day give elimination test to find out if all have mastered the fifteen articles.

Third Day—Oral drill work in class for a few minutes for review.

Group A continues description of vessels.

Give completion test on these fifteen words before taking up the sacred vestments.

ELIMINATION TEST

1. Cards on which are printed prayers to be read during Mass.	1. Censer. 2. Burse. 3. Altar-cards.
2. Square piece of cardboard covered with linen used as protection over chalice.	1. Chalice-veil. 2. Purificator. 3. Pall.
3. Vessel used to hold Consecrated Particles for Holy Communion.	1. Cruets. 2. Ciborium. 3. Burse.
4. Vessel used to show the Sacred Host for public adoration.	1. Chalice. 2. Monstrance. 3. Corporal.
5. An oblong piece of white linen used to cleanse the chalice.	1. Purificator. 2. Pall. 3. Chalice-veil.

6. Pocket used for corporal.	1. Burse. 2. Paten. 3. Pall.
7. A cup for wine and water.	1. Ciborium. 2. Chalice. 3. Ablution cup.
8. A little gold case to hold the Sacred Host in.	1. Paten. 2. Burse. 3. Lunette.
9. A square linen cloth upon which the chalice rests.	1. Burse. 2. Corporal. 3. Purificator.
10. Vessel that contains burning charcoal.	1. Censer. 2. Incense-boat 3. Cruets.

MATCHING EXERCISE

1. Purificator	1. The cup for wine and water.
2. Lunette	2. The plate on which is offered the altar bread.
3. Altar-cards	3. A square white linen cloth upon which the chalice rests.
4. Paten	4. A square piece of cardboard covered with linen used as protection over the chalice.
5. Cruets.	5. An oblong piece of white linen used to cleanse chalice.
6. Missal	6. Pocket used for corporal.
7. Corporal	7. A square cloth used for covering the chalice—same color as vestment.

8. Pall	8. Vessel used to hold the Consecrated Particles for Holy Communion.
9. Incense-boat	9. Vessel used to show the Sacred Host for public adoration.
10. Censer	10. A little gold case used to hold the Sacred Host in monstrance.
11. Chalice-veil	11. Little vessels to hold wine and water for the Holy Sacrifice.
12. Burse	12. A vessel that contains burning charcoal.
13. Chalice	13. Small vessel shaped like a boat used for incense.
14. Ciborium	14. Book containing prayers to be read during Mass.
15. Monstrance	15. Cards on which are printed prayers said during Mass.

COMPLETION TEST

1. The ..... is the cup for the wine.
2. The gold vessel used for holding the Sacred Hosts is the .....
3. The oblong linen for cleansing the chalice is the .....
4. The square cardboard covered with linen used to cover the chalice is the .....
5. The square piece of linen upon which the chalice rests is the .....

6. The book of prayers read during Mass is the .....
7. The square pocket which holds the corporal is the .....
8. The vessel that holds burning incense is the .....
9. The cards containing prayers are .....
10. The gold vessel used for Benediction is the .....
11. The little vessels used to hold wine and water are called the .....
12. The little boat-shaped vessel to hold incense is called the .....
13. The little glass case used to hold the Sacred Host in the Monstrance is the .....
14. The covering for the chalice, the same color as the vestments used is called the .....
15. The little gold plate used to hold the Sacred Host is the .....

The method of procedure in the study of the sacred vestments used for the Holy Sacrifice of the Mass is similar to that of the sacred vessels used.

XVIII

CORRELATION OF RELIGION, HISTORY AND LANGUAGE

(Grade VI)

CORPORAL AND SPIRITUAL WORKS OF MERCY

Aim:

Realization of their meaning.

Time:

Language study period.

Each of the sixth grade pupils was given a work of mercy to illustrate by a story, original or selected, and by pictures. The stories were then bound into one booklet entitled, Works of Mercy.

(Grade VII)

CATHOLIC WORKERS OF THE WORLD

Aim:

Appreciation of the work of Catholics in the world's progress.

Time:

After the spring examination in geography.

Each member of the seventh grade chose one of the following topics and wrote a composition

on it. These were bound into one booklet and given the above title.

1. Some Catholic Explorers.
2. Catholic Leaders of Colonial Days.
3. Catholics in the Civil War.
4. Catholics in the World War.
5. Catholic Names on the Map.
6. Louis Pasteur.
7. Marquette and Joliet.
8. American Catholic Writers.
9. Catholic Education in the United States.
10. Father Damien and the Lepers—A Story.
11. Christopher Columbus—His Catholic Aim.
12. Early Missionary Work Among the Indians.
13. Missionary Work Among the Indians of Today.

(*Grade VIII*)

DRAMATIZATION

Aim:

To obtain a clear picture of Bible Stories.

Time:

After the spring examination.

The boys of the eighth grade chose the story of David, while the girls selected that of Judith of the Old Testament, wrote a little play, and dramatized their production one afternoon as an opening exercise.

XIX

CORRELATION OF RELIGION AND CIVICS

(Grade VII)

I. Assignment:

A criminal trial.

II. Aim:

To find out the attitude one should have when called to the witness stand—correlated with the Second Commandment of God and the Bible History.

III. Procedure:

1. *Motivation:* Let us suppose a murder has been committed in your locality. A respected storekeeper, going home on Saturday night with his cash from the store, was struck on the head, killed and robbed. His body was found at night by a policeman. The murderer has disappeared. Let us see what legal steps follow.
2. *Preparation:*
   - *a.* The crime.
   - *b.* Coroner's inquest.
   - *c.* The arrest.
   - *d.* Prisoner's rights.
   - *e.* Habeas corpus; bail.
   - *f.* The grand jury; plea.
   - *g.* Trial.
   - *h.* The trial jury; evidence.

i. Direct and cross-examination.
j. The defense; verdict.

3. *Supervised Study Period:* The pupils, during study period, gleaned content from texts so as to be able to recite topically, and instead of inserting information, which is rather lengthy, in the outline—reproduced content orally.
4. *Recitation:* The pupils reproduced orally according to the outline the various topics without using the text. All the pupils contributed as in a socialized recitation.

By way of correlating with religion, the following outline was written on the board. After an attempt had been made to fill out an outline in a supervised study period, the pupils inserted the required points.

a. What does the Catechism teach about taking an oath?
What is necessary to make an oath lawful?
When may a person take an oath?
(1) .....
(2) .....
(3) .....
(4) .....

b. The Second Commandment forbids what kind of oaths?
(1) .....
(2) .....
(3) .....
(4) .....

c. What examples does the Bible History give regarding perjury?

(1) .....
(2) .....
(3) .....
(4) .....

The pupils studied the outline, using their Catechism and Bible History texts and inserted the required information in the outline as they proceeded.

5. *Application:* If, later on, you should be called to the court to take an oath, speak out plainly and without fear. Tell the truth and do not be guilty of perjury.

XX

CATECHISM LESSON PLAN

(Grades VII and VIII)

Catechetical Unit:

The Seven Capital Sins and the Seven Principal Virtues.

Combine the two catechetical lessons, the capital sins and the principal virtues into one unit and then divide this large unit into several lessons.

Material:

Catechism and Bible History (New Testament).

LESSON I

I. Assignment:

The sin of pride and the virtue of humility.

II. Aim:

Teacher's: To teach the ugliness of pride and the beauty of humility.

Pupils': To learn to detest pride and to love humility.

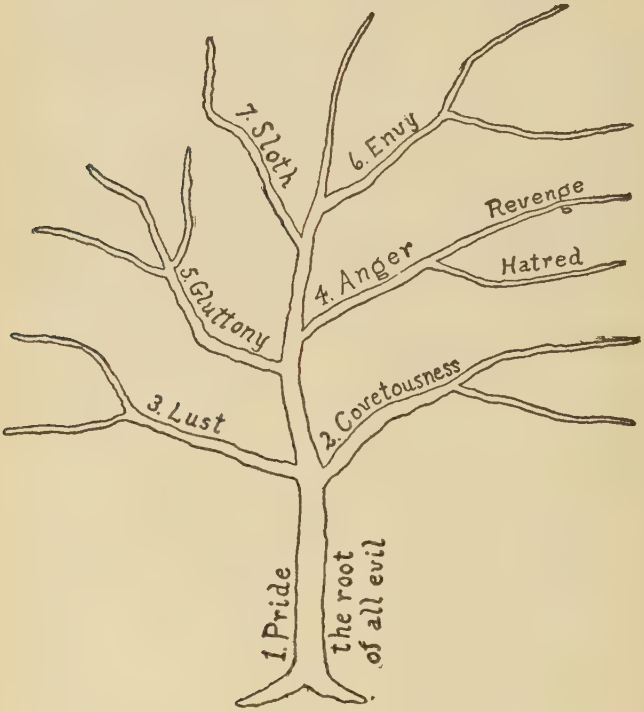
III. Method of Procedure:

1. Preparation:

What did you learn in your last lesson about the great evil of sin? (Pupils give summary of lesson.) God created us for heaven. The way that leads to it is steep and rugged. Great obstacles (dangers of sin) come in our way.

Many people stumble, fall and are lost. Among all sins committed by men there are seven that are particularly dangerous; namely, the seven capital sins. These are like a big tree with six main branches. The trunk and the six principal branches represent the seven capital sins, which are the sources of all other sins.

The following illustration is then put on the blackboard:



The first source of sin is pride. There are children who imagine that they are better, wiser and more beautiful than others. They are proud or vain.

Humble children, on the contrary, feel that their talents, good qualities, etc., are gifts from God. God detests pride and loves humility. He has shown us this expressly in the beautiful parable of the Pharisee and the Publican.

Before the teacher proceeds with the presentation of the parable, she asks questions, such as:
What kind of people were the Pharisees?
Who were the Publicans?
What is meant by a tithe?

2. Presentation:

The teacher relates the parable of the Pharisee and the Publican and asks the pupils to form a mental picture of the scene depicted.

3. Explanation:

a. The teacher explains the concrete story given in the presentation, and out of this she forms the answer to the question "Who is proud?"

Let us first look at the Pharisee. He was not exactly a bad man. He did not commit grievous sins like robbery and cheating. He even did much good. He fasted even more than the Jewish Law obliged him. He also gave alms. But what did Jesus say? God did not forgive him his sins. His good works were worm-

eaten by pride; they were worthless—God detests pride.

Let us now consider the conduct of the Pharisee more closely. How did he act? What position did he take? Where did he stand so that all might see him? He was filled with conceit; he thought too much of himself.

Teacher writes on blackboard—

Pride—to think too much of ourselves—to despise others.

Pupils read the definition for pride from the blackboard, after which the teacher proceeds with the explanation.

How did the Pharisee pray? He thanked God in order to praise himself. He thought himself better than others. As he noticed the Publican in the rear of the temple, he looked at him with contempt and thanked God that he was not like the Publican.

b. Pride is a real source of sin. What other sins come from pride? Envy, hatred, revenge, stubbornness, and disobedience. (Add other branches to the main trunk pride.)

What other stories that you remember from Bible History show that pride is the source of many other sins?

Let us now open our Catechism and find out something more about the sin of pride.

Supervised Study:

Pupils read silently. Teacher writes points on the blackboard as they are given by the pupils; for example:

(1) Pride is the beginning of all sin. (Fall of the angels.)
(2) God resisteth the proud.
(3) Pride precedes a fall.
(4) The proud man can bear neither superior nor equal.
(5) Every one that exalteth himself shall be humbled.
(6) Vanity (on account of clothing, beauty, etc.).
(7) Pride (on account of wealth, talents, etc.).

Let us now look at the Publican. He neither fasted nor gave as much alms as the Pharisee. The parable states that he went home justified. God forgave him his sins. He, like the Pharisee, came to the temple to pray.

Contrast his behavior with that of the Pharisee. How does his prayer differ from that of the Pharisee?

Filled with contrition, he struck his breast, saying, "O God, be merciful to me a sinner." He acknowledged his unworthiness, weakness and sinfulness. This is true humility.

The teacher writes on the blackboard and the pupils read the definition—

Humility—to acknowledge one's own unworthiness, sinfulness—to give all honor to God.

4. Synthesis:

The conduct of the Pharisee is a picture of pride —a figure of warning.

The conduct of the Publican is a picture of humility—a model for our imitation.

The teacher then asks the following questions:

Why was the Pharisee not justified?
How do we sin by pride?
Why was the Publican justified?
What is humility?
Why is pride a capital sin?
How many capital sins are there and what are they?
Why are these called capital sins?
What other sins come from pride?

The teacher then assigns the lesson for the next day, and, after that, continues with the conclusion of the lesson, the application.

5. Application:

a. The Pharisee conducted himself in God's sight as though he were entirely free from sin and led a very virtuous life. We still find such people in our day who closely resemble the Pharisee. Our Lord says, "He that exalteth himself, shall be humbled; and he that humbleth himself shall be exalted." By these words is meant that whoever considers himself to be just, him God will some day humble—in purgatory or even in hell. Whoever considers himself a sinner, him

God some day will exalt in heaven. He gives grace to the humble, but He resisteth the proud.

b. Pride is a dangerous thing. (Refer to the Bible stories which point out the consequences of the sin of pride.) Pride transformed the most beautiful angels into hateful devils. Pride made our first parents unhappy.

Let us now ask ourselves these questions:

Is not pride found also in my heart?

Do I esteem myself too highly because of my knowledge?

Our talents are God's gifts. If you are a better Christian than your neighbor, think of the words of St. Paul, "By the grace of God I am what I am." A beautiful body is nothing to be proud of, for it will one day be the food of worms. Of this we are reminded especially on Ash Wednesday when we hear the words, "Remember, man, that thou art dust." God looks rather at a pure heart. We must continually be on our guard so as not to allow pride to steal into our hearts. Pride eats up our good works. Pride comes before a fall; disgrace follows in its path everywhere.

Our Blessed Mother has given us the most beautiful example of humility. When the Angel Gabriel announced to her that she was to become the Mother of God, she answered in all humility, "Behold the handmaid of the Lord."

Jesus Christ, the Son of God, stooped so low as to become a helpless child. He died on the

shameful wood of the cross. Let us learn of Jesus and often say this little prayer, "Jesus, meek and humble of heart, make my heart like unto Thine."

Lesson II

Assignment:

The vice of covetousness and the virtue of liberality.

Teacher's Aim:

To teach by means of the history of the Apostle Judas the evil consequences of the vice of covetousness.

Pupils' Aim:

To learn how wicked covetousness is and how beautiful the virtue of liberality is.

Method of Procedure:

Same as in Lesson I.

XXI

PRAYER

(*Grades VII and VIII*)

Text:

Catholic Worship.

I. Assignment

Questions 1, 2, 3, and pages 93-94.

II. Preparation:

1. *Teacher's:*

Blackboard Work. Have on the board the *Gloria* of the Mass in English and the following outline near it:

a. A prayer of praise: Quote a passage from the *Gloria* to prove.

b. A prayer of adoration: What passage in the *Gloria* proves this?

c. A prayer of petition: Read a petition contained in the *Gloria.*

d. A prayer of thanksgiving: What passage in the *Gloria* gives thanks to God?

2. *Pupils':*

(Class has been divided into committees.)

a. Leaders chosen from the respective committees prepare, besides the assigned lesson, five questions similar to: What are prayers of praise and adoration?

(The class had been prepared for these

questions the preceding day by readings from Baierl.)

b. All the pupils prepare the assigned lesson, using the dictionary for unfamiliar words.

c. Frequently certain members of each committee are called upon to prepare topics such as: Give a brief account of the history of the rosary, Angelus, etc. Others are to tell the story of St. Monica to show the reward of perseverance in prayer, etc.

III. Aim:

To promote love of and devotion during prayer.

IV. Class Procedure:

1. The leader of each committee stands in readiness to answer any question of the assignment which is not answered satisfactorily by a member.
2. The teacher asks questions based on the lesson and calls for class discussion.
3. The children read the *Gloria* from the blackboard.
4. The teacher calls on a pupil to read a passage from the *Gloria* which proves that the *Gloria* is a prayer of praise.

Teacher permits pupils to quote passages until all passages which apply to the topic have been quoted. The entire outline is completed in this manner.

V. Application:

Ask the following questions:

When should we pray?
Where should we pray?
Must we kneel during prayer?
Why do we kneel during prayer?
What is the best posture for prayer?
At what particular times should we pray?
To whom did our Lord teach the Our Father?
Why did He teach the Our Father?
When did He teach it?
What kind of prayer is the Hail Mary?
What kind of prayer is Grace before meals?
What kind of prayer is the prayer after meals?
What kind of prayer is the Angelus?

VI. Assignment:

1. Write in your own words just what you would say to our Lord if you wished Him to help you in examinations.
2. Write what you would tell our Lord if your mother were very ill.
3. Write what you would say if your mother recovered.
4. Write in your own words just what you will say to our Lord when you kneel at the sepulcher on Good Friday.
5. Tell what kind of prayer each of the above is?

Suggestions:

To stimulate love and zeal for the religion class, a chart containing the names of those pupils

who have given satisfaction in religion one month, is displayed. This chart, prettily decorated, is kept in a conspicuous place in the classroom. The heading of this chart is: "Religion One Hundred Per Cent." This has proved to be a very good device.

Bibliography:

Grace and Prayer Explained, by Rev. Joseph J. Baierl.

XXII

DEVELOPING LEADERSHIP

(*Grade VIII*)

A suggestive plan to develop leadership, as well as interest in the class as a whole.

The following are some suggestions for conducting a history class, but may be used in a class in religion as well.

Organization:

1. The class is divided into two, four, or more committees.
2. The teacher appoints a competent leader for each committee.
3. These leaders choose their own committees successively from the class until all the pupils have been chosen.
4. Each leader chooses two competent helpers from his or her committee.
5. These three help the backward pupils of their respective committees during the study period.

Class Procedure:

1. If the teacher gives the questions, the chairmen stand behind their committees; and if the chairmen give the questions, they stand in front of their committees.
2. The work may be carried out in the socialized recitation.

3. In a class of two or four committees, it may be conducted as a baseball contest.

Recording Committee Work by Means of Graphs:

1. Bar graph.
2. Column graph.
3. Broken line graph.

XXIII

THE COMMANDMENTS OF GOD IN GENERAL

(*Grade VIII*)

I. Introduction:

Today I intend to speak to you about the Commandments of God, so that you may know what they are, who gave them and how necessary it is to follow them if you wish to get to heaven.

II. Preparation:

Whoever really is desirous of reaching heaven must keep his eyes open to see the guides to heaven, the Commandments of God, and must follow the directions of these sign posts most carefully. What would you think of a traveler who paid no attention to the guides or sign posts on the road and who never asked anyone which was the right road to his destination? Surely such a foolish traveler would frequently miss the right road and come into places into which he had never intended to come. Perhaps, in the end, he would not arrive in safety at his destination. So, too, there are many foolish travelers, even Christians, who in their journey to heaven pay no attention to their sign posts or guides on the road, which God has put there.

What the guides or sign posts are to the traveler on his journey to a certain city, the Ten Commandments are to the Christian on his journey to heaven.

Write the following words on the board and explain the meaning of each:

confirmed.
Decalogue.
substance.

Story:

A certain rich young man asked Jesus what he must do to be saved. Our Lord said to him, "If thou wilt enter into life, keep the commandments." (Matt. xix. 17). Consequently, the way to heaven is this: Keep the Commandments! But which Commandments must a Christian observe?—the Commandments of God and of the Church. The Ten Commandments are sometimes called the Decalogue. This word is derived from the two Greek words *deka* (ten) and *logos* (a word, or a saying). Therefore, the word Decalogue means the ten words or commands of God. The first three Commandments of God command us to love God, while the other seven tell us to love our neighbor. The love of God and the love of one's neighbor form the very kernel and marrow of the Christian life. The Commandments which contain the whole law of God are these two: 1. Thou shalt love the Lord thy God with

thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind. 2. Thou shalt love thy neighbor as thyself.

Our holy Church is rich in saints and heroes of the love of God and the love of one's neighbor. Abraham preferred to give up his own son rather than to disobey God. Joseph of Egypt preferred to go to prison rather than to commit a wicked sin. In the midst of the sinful temptation, he said, "How can I do this wicked act and sin against my God?" Thousands of martyrs gave up everything, even their lives, for the love of God. After St. Paul's conversion, he became a zealous Apostle of Christ. Nothing could deter him from doing God's work. He left everything and lived and labored solely for the kingdom of God. St. Blanche once said to her little son, "Louis, my child, you know that I love you with all my heart. But I should prefer to see you dead at my feet rather than know that you would commit a single mortal sin." So far, our story brought out this important thought; namely, that the Commandments that contain the whole law of God are two.

The second part of our story will revolve around this important thought: God Himself gave the Ten Commandments to Moses on Mount Sinai amidst thunder and lightning. God wrote the Ten Commandments on tables of stone. On the one table were written the first three Com-

mandments, which comprise man's duties toward his God; on the other table of stone were written the other seven Commandments, which contain the duties we owe to our neighbor. The Lord Almighty gave these two tables of stone containing the Ten Commandments to Moses on Mount Sinai in the midst of thunder and lightning in order to signify what those might expect who should dare to transgress them.

But do not think, children, that the Ten Commandments were something entirely new, or that no man knew anything of them until God spoke them on the Mount. On the contrary, these Commandments existed from the days of our first parents. It was always wrong for man to worship false gods, to misuse the Lord's name, to disobey his parents, to kill, to steal, etc. These Commandments, at least in substance, were not anything new. All men were obliged to observe them from the days of Adam and Eve. From the very beginning the Creator placed in the heart of man the sense of right and wrong. He gave to man what we call the natural law. The Ten Commandments, except the third one about the Sabbath Day, are all contained in that natural law. Every man knows the natural law by the voice of conscience. If man had remained in the state of innocence and holiness, this law of nature, written deeply in man's heart, would have been the

Guardian Angel to guide man to eternal happiness. But man's mind and heart became corrupted by sin. Yes, so wicked did mankind become that the greater part of Adam's children no longer heard the voice of conscience and forgot the law of God written in their hearts. That is why God Almighty spoke the Ten Commandments from Mount Sinai amidst thunder and lightning, and even wrote them with His own fingers on the two tables of stone. You see, then, that the Ten Commandments of God always existed; but they were not written down until God engraved them on these two tables on Mount Sinai.

Summarizing our third point, we have this statement; namely, the Commandments of God were not anything new in substance, for they existed from the days of our first parents.

I have already told you that these Commandments are written in every man's heart; therefore, all men are obliged to observe them. From the very beginning, man could know the Commandments of God from the voice of conscience. Then God gave the Commandments in written form on Mount Sinai. They were not only given to Moses and the Israelites, but to the whole world. Then, when our Blessed Saviour was on earth, He said these words, "Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfill." (Matt. v. 17.) The Saviour

explained these Commandments more in detail and told us plainly how He wanted us to observe them. He does not want us Christians to keep the Commandments out of fear of punishment. No, indeed; Jesus wants us to keep them as most dear children of our Heavenly Father, to please God. Thus, Christ our Lord confirmed the Ten Commandments. All men, therefore, who wish to be saved must belong to the Church of Christ, keep the Commandments of God and of the Church.

I shall repeat the four points for you:

1. The Commandments which contain the whole law of God are two.
2. God Himself gave the Ten Commandments to Moses on Mount Sinai in the midst of thunder and lightning.
3. The Ten Commandments were not anything new in substance, but existed from the days of our first parents.
4. All men are obliged to observe the Ten Commandments.

General References:

Pupils': Roderick MacEachen, *Religion,* Fourth Course, pp. 46-60.

Rt. Rev. R. Gilmour, *Bible History,* pp. 9-16, 18-24, 45-64, 151-154.

Joseph Deharbe, S. J., *Catechism,* Revised.

Teacher's: Baierl, Rev. J. *The Commandments Explained.*

Questions on points 1, 2, 3, *and* 4.

1. What are the Commandments of God?
2. Who gave the Ten Commandments of God?
3. How many Commandments were written on each table of stone?
4. Why were the Commandments thus divided?
5. Where were these two tables of the Law placed?
6. What besides the Commandments did God give?
7. What attribute of God is displayed in the giving of the Ten Commandments to us?
8. (*a*) Were the Ten Commandments really new in substance?
   (*b*) Give instances from Bible history to prove your answer.
9. Must all Christians obey the Commandments of God, or were they given to Catholics only? State practical proofs for your answer.
10. What are the Ten Commandments sometimes called?

Bare Answers to Questions

2. God Himself gave the Ten Commandments to Moses on Mount Sinai.
3. Three Commandments were on one table and seven were on the other.
4. Because the first three Commandments refer directly to God, while the last seven refer directly to our neighbor. It points out definitely the two great Commandments of God; namely,

first—to love God with thy whole heart, with thy whole mind, with thy whole soul, and with thy whole strength. Second—to love thy neighbor as thyself.

5. In the Ark of the Covenant.
6. Many other ordinances relating to the public worship which, with extreme care, Moses established as God had commanded him.
7. God's great love for us.
8. (*a*) No; these Commandments have existed from the days of our first parents. From the very beginning God placed in the heart of man the sense of right and wrong. He gave to man what we call the natural law. Every man knows the natural law by the voice of conscience. It was always wrong for man to worship false gods, to misuse the Lord's name, to disobey one's parents, to kill, to steal, etc.; therefore, the Ten Commandments of God always existed, but they were not written down until God engraved them upon those two tables on Mount Sinai.

   (b) Punishment of Adam and Eve.
   Punishment of Cain for having killed his brother, Abel.
   The Deluge.
   Destruction of the cities Sodom and Gomorrha.

   When our Blessed Saviour was on earth, He said, "Think not that I am come to destroy the Law (the Ten Commandments) and the

Prophets; I am not come to destroy, but to fulfill." (Matt. v. 17.)

9. Yes, all Christians must obey the Commandments of God.

First—because everyone can know the Commandments of God by the voice of his conscience.

Second—because God Himself wrote the Commandments.

Third—because Christ confirmed them.

Proofs were taken from civil law; as, punishment for stealing, murdering, etc.

10. The Decalogue. This word is derived from the Greek words: *deka* meaning ten, and *logos* meaning word, or saying. Therefore, the word Decalogue means the ten words or commands of God.

Test on points 1, 2, 3 *and* 4.

1. Fill in blanks:

a. .....gave the Ten Commandments to Moses on.....

b. God wrote.....Commandments on the first table and..... on the second table.

c. God divided the Commandments in this way because the first.....refer directly to ....., while the..... refer directly to .....

d. The two tables of the Law were placed in the ..... of the .....

e. God gave many other ..... relating to the public ..... which with extreme care ..... established as God had commanded him.

2. Write "true" or "false" after the following statements:
   a. The Ten Commandments are a law of love.
   b. From the very beginning God placed in the heart of man the sense of right and wrong.
   c. The Ten Commandments were written down from the time of our first parents.
   d. Christ our Lord confirmed the Ten Commandments.
   e. Every man knows the natural law by the voice of his conscience.
   f. Only Catholics must obey the Ten Commandments of God.

3. Connect with lines:

Ten Commandments	Ark of the Covenant
Moses	Refer to God
Tables of the Law	Mount Sinai
First Three Commandments	Decalogue

4. Complete the following statement:
   The two great Commandments are

III. Outline for Recitation:

1. The Commandments which contain the whole law of God are two:
   a. Love of God.
   b. Love of our neighbor.

2. God Himself gave the Ten Commandments to Moses on Mount Sinai:
   a. Location of Mount Sinai.
   b. Division of the Ten Commandments.
   c. God's reason for His method of giving the Ten Commandments.
3. The Ten Commandments were not anything new in substance, but existed from the days of our first parents:
   a. Examples to show that the Ten Commandments existed from the days of our first parents.
   b. Conditions that led to the necessity for a written law of God.
4. All men are obliged to observe the Ten Commandments:
   a. Voice of conscience commands all to keep them.
   b. God Himself commanded it from Mount Sinai.
   c. Christ Our Lord confirmed them while on earth.

IV. Special Topics and Additional Readings:

1. MacEachen, *Religion,* Fourth Course:
   a. God is our Father, pp. 1-4.
   b. We are God's children, pp. 5-7.
   c. The Universal Brotherhood of Man, pp. 8-10.
   d. Divine Providence, pp. 11-14.
2. Rt. Rev. R. Gilmour, *Bible History:*

a. The Three Young Men in the Fiery Furnace, p. 108.
b. The Pardon of Injuries, p. 172.
c. The Parable of the Good Samaritan, p. 173.
d. The Prodigal Child, p. 177.
e. Christ's Last Discourse to His Apostles, p. 199.
f. The First Martyr, p. 232.
g. The Conversion of St. Paul, p. 236.
h. St. Paul's Apostolic Journeys, pp. 241, 244, 247.

3. Watson, *Pearls from Holy Scripture:*
   a. The Sacred Heart of Jesus, pp. 100-103.
   b. Adoration and Love, pp. 39-42.
   c. Infinite Beauty, pp. 35-37.
   d. The Story of a Gardener, pp. 30-33.
   e. The Pure of Heart, pp. 8-12.
4. Mother Mary Loyola, *Jesus of Nazareth:* The Sermon on the Mount, p. 200.

V. Manner of Procedure:

1. *First Day:*
   a. Map study: Have pupils find Mt. Sinai on the map in the Bible History. Then have them find it on a wall map.
   b. Give the introduction and overview study.
   c. Raise curtain under which the four points have been written by the teacher before the class period, and repeat the four points while the pupils follow from the board.
   d. After a few minutes' drill on these points,

the pupils reproduce the overview story in writing, stating the four points first, and then writing the story, developing each point in composition form thus:

The Ten Commandments

1.
2.
3.
4.

2. *Second Day:*
The "A" pupils, that is, those who have received a check (√) indicating satisfactory work, on their overview story, are assigned the required reference reading while the teacher repeats the story to the "B" pupils. The "B" pupils must rewrite the overview story.
3. *Third Day:*
The set of questions is given to the "A" pupils to find answers. The answers must be written. The "B" pupils, that is, the group who received a check (√) on the overview the second day, are assigned the reference reading.
4. *Fourth Day:*
If there are still some pupils who have not written a satisfactory paper on the overview story, they are classified as the "C" pupils, for whom the overview should be repeated on the following day. Then a short test on the overview is given—a true-false test, for instance. Usually this can be given on the second day because there is too much work to get in to

take time to repeat the overview story more than twice. Try to get the entire class started on the set of questions by the end of the second day's recitation. Otherwise it is too hard to keep a large class together. Have the "B" and the "C" pupils answer the questions at home. Then most of the pupils are ready to recite and answer on the third day. According to the method, each pupil is to recite the answers to the questions to the teacher, but this, too, cannot be done in large classes. Hear the questions in groups of from four to six pupils if that many are ready to recite.

As soon as any pupil has answered the questions satisfactorily, he writes the test and prepares for the recitation. The outline for recitation can either be duplicated or be written on the board for the pupils to copy. The recitation must be made before the class—here again to save time. Have different individuals recite on the various parts of the outline, especially the "A" pupils, because they will get the work anyway whether one makes them recite all of it or not.

After the recitation, the "A" pupils begin the special topics, and the additional reading follows. The special topics and additional readings are not required for the slow pupils. Reports on special and additional readings are also made before the class. The entire class must discontinue working and listen to the

recitations, special topics, and additional readings. When time does not permit this, the teacher requires written reports. A certain time limit is given to the class in which to complete a unit of work, after which the teacher begins the next block of work.

XXIV

THE IMMACULATE CONCEPTION

(Grade IX)

"He who wishes to find Jesus will do so only by having recourse to Mary."—St. Alphonsus Liguori.

Topic:

The Blessed Virgin Mary.

Centralizing Idea:

The Immaculate Conception.

I. Remote Aim:

1. To cultivate a spirit of love and loyalty to the Mother of God in the heart of the student.
2. To give the student a broader knowledge of the Blessed Virgin.

II. Immediate Aim:

1. To develop an appreciation of the Feast of the Immaculate Conception.
2. To learn of the promulgation of the dogma of the Immaculate Conception.
3. To imbue the student with the idea that devotion to Mary is an excellent means of attaining sanctity here below and happiness hereafter.

III. Devices Used:

1. Textbook: *The Visible Church,* by Rev. J. Sullivan.

2. Reference Books:
   a. *Catholic Encyclopedia.*
   b. Father Baierl's Works.
   c. *Catechism Explained*—Spirago-Clarke.
   d. *Compton's Encyclopedia.*
   e. *Religion,* by Father Cassilly.
3. Blackboard:
   a. Types of the Blessed Virgin taken from the Old Testament.
      (1) Eve, the mother of all mankind.
      (2) Noe's Ark.
      (3) Ark of the Covenant.
      (4) Judith.
      (5) Esther.
      (6) Mother of Machabees.
   b. Titles of the Blessed Virgin.
4. Large pictures of the Immaculate Conception and other pictures of the Blessed Virgin for the students to study.
5. Examination type:
   Completion test.
6. Socialized recitation.
7. Themes.

IV. Plan of Attack:

1. *Discussion Topics*—Types of the Blessed Virgin Mary.
   a. Eve, the mother of all mankind.
   b. Noe's Ark, wherein the human race was preserved from extinction.
   c. Ark of the Covenant containing the manna.

d. Judith, who slew Holofernes, the arch-enemy of her people.

e. Esther, who was exempt from the universal law (as Mary was from original sin) and by her mediation rescued her people from death.

f. The mother of the Machabees, who witnessed the death of her seven sons, and whose heart, like Mary's, was pierced with seven swords.

2. *Presentation and Explanation:*

a. Picture of the Immaculate Conception.

(1) Mary appears standing on a globe. This signifies that, being human, she belongs to the earth, and yet is exalted above the world and sin; also, that she tramples under foot earthly possessions, vanities and joys.

(2) A serpent, bearing an apple in its mouth, is coiled about the globe. This reminds us of the fall of our first parents, and of the consequences of sin.

(3) Mary's foot rests on the serpent, indicating that she never was under Satan's dominion; she alone remained free from the poison of sin. Mary was preserved from sin in the first moment of her existence.

(4) Mary stands on the moon. The moon, on account of its changes, is an emblem of inconstancy. We see it at Mary's feet to

be reminded that we ought to be constant in faith and virtue.

(5) Mary wears a crown, to indicate that she is a queen. The crown is composed of twelve stars; she is the Queen of Heaven.

(6) Mary's dress is white to denote her spotless purity and innocence.

(7) She folds her hands in prayer, reminding us to imitate her example.

(8) Mary's mantle is blue, which color is emblematic of humility. Its folds are ample, to remind us that all who have recourse to her find secure refuge in all dangers and necessities.

3. The Blessed Virgin was preserved from the gilt of original sin.

a. We know this from God Himself. In the Garden of Paradise God said to the serpent: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her heel." (Gen. iii. 15.) That woman was Mary, who is always to be an enemy of the devil. What does the devil hate? With whom does the devil live in enmity? Satan hates the good and holy; therefore Mary will never be pleasing to the devil, for she was always good and holy. Mary was preserved from the guilt of original sin.

b. Greeting of the Angel Gabriel, "Hail, full

of grace!" These words mean that Mary is full of grace and entirely free from sin. There is not the smallest taint in Mary.

c. The Fathers and Doctors of the Church have always believed that Mary was free from original sin from the very first moment of her existence.

(1) Early in the Christian era, the feast of the Immaculate Conception was observed in several countries.

(2) St. Anselm, Archbishop of Canterbury, introduced the feast in England.

(3) Several Popes favored the doctrine of the Immaculate Conception and bid the adversaries of the Church to be silent.

(4) In 1477, Pope Sixtus IV prescribed the feast of the Immaculate Conception to be observed in the whole Church.

(5) Priests were obliged to recite the special canonical office and to use the Mass formula published for that purpose.

(6) In 1846, the Bishops of the United States held a Plenary Council in Baltimore. The Blessed Virgin Mary, under the title of the Immaculate Conception, was chosen Patroness of the Church in this country.

(7) Pope Pius IV, December 8, 1854, solemnly declared that Mary in her conception by a special grace was pre-

served from the stain of the original sin.

(8) In 1866, the Second Plenary Council of Baltimore raised the feast of the Immaculate Conception to the rank of holy-day of obligation for the Church in the United States.

4. *Titles of the Blessed Virgin:*
   a. Mary in Hebrew means "Lady" or "Mistress."
   b. Titles used in the Litany of Loreto.
   c. New titles added to the Litany.
5. *Feasts of the Blessed Virgin:*
   a. December 8, Feast of the Immaculate Conception.
   b. February 2, Purification.
   c. March 25, Annunciation.
   d. August 15, Assumption.
   e. September 8, Nativity.
   f. Our Lady of Good Counsel, Our Lady of Mount Carmel, Our Lady of Lourdes, etc.
6. *Prayers and Hymns addressed to Mary:*
   a. Hail Mary.
   b. Angelus and Regina Coeli.
   c. Litany of Loreto.
   d. Prayer of St. Bernard, or Memorare.
   e. Rosary.
   f. Ejaculations, etc.
7. Churches, chapels, and Religious Orders established in honor of the Virgin Mary. Shrines of Mary.

8. *Sodality of the Blessed Virgin Mary:*
   a. Founded originally for students.
   b. Later extended to all classes of the faithful.
   c. Object, to sanctify its own members.
9. *Scapulars:*
   a. Scapular of Mount Carmel.
      (1) Owes its origin to St. Simon Stock, an English Carmelite.
      (2) First Privilege—all who wear the scapular in the spirit of faith, enjoy the protection of the Mother of God and, if they die clothed with it, they will be preserved from eternal punishment.
      (3) Sabbatine Indulgence. The Blessed Virgin assured Pope John XXII that any wearer who shall have complied regularly with certain conditions will be released from purgatory on the first Saturday after his death. Conditions:
         (1) To have worn the scapular.
         (2) To have observed chastity according to his state of life.
         (3) To have recited the office of the Blessed Virgin or observed the fasts of the Church, practicing abstinence on Wednesdays and Saturdays.
   b. Scapular of Seven Dolors.
   c. Scapular of the Immaculate Conception. Made of blue woolen cloth; on one of the

parts is a picture of the Immaculate Conception and on the other is the name of Mary.

10. *Medals of the Blessed Virgin:*
    a. Scapular Medal—By a decree of Pope Pius X issued in 1910, it is permitted to wear a blessed medal instead of one or more of the small scapulars. The medal must have a representation of Our Lord with His Sacred Heart on one side, and on the other an image of the Blessed Virgin.
    b. Miraculous Medal.
    c. Medal of Mt. Carmel, Our Lady of Good Counsel, etc.
11. *Little Chaplet of the Immaculate Conception* (a rosary):
    a. Prayer: "Blessed be the holy and immaculate Conception of the most Blessed Virgin Mary," one Our Father, four Hail Marys, and one Glory to be recited on the three sets of beads. Has an indulgence of 300 days.

V. Assignment:

I. Give several types of our Blessed Lady.
Name the feasts of the Blessed Virgin.
What is celebrated December 8? February 2? September 8? August 15?
Members of the class, give and explain a title

of the Blessed Virgin. What is the meaning of the word "Mary"?

What did Pope Pius IX proclaim in 1854?

In 1866, what was done by the Second Plenary Council of Baltimore?

Describe the picture of the Immaculate Conception.

Why was the Blessed Virgin preserved from the stain of sin?

Mention prayers dedicated to Mary.

What are you doing to honor the Blessed Virgin?

Name the month dedicated to Mary.

Do you belong to the Sodality? What are your obligations?

Do you wear a scapular or a scapular medal? What is a scapular?

Describe the scapular medal. For what scapular may the medal be used as a substitute? May the medal be used for investing? Who may bless a scapular medal? How is the medal to be worn?

What special privileges do they receive who wear the badge of the Blessed Virgin? How must the scapular be worn?

Which medal is called the Miraculous Medal?

What is the rosary of the Blessed Virgin? How many decades in the entire rosary?

II. Completion Test:

1. On the eighth of December, ...
Pope Pius IX solemnly declared Mary's

Immaculate Conception to be a..... of the Faith.

2. The name.....in Hebrew signifies ....., or mistress.
3. The.....medal may be worn in place of the .....
4. The body of the Blessed Virgin was assumed gloriously into heaven; we commemorate this event.....
5. Elizabeth was first to call Mary.....of .....
6. Three times a day the.....bell reminds us of.....
7. The Blessed Virgin, under the title of ....., is the Patroness of.....
8. The Second Plenary Council of Baltimore raised the.....of the.....to the rank of.....for the Church in the United States.
9. Mary's mantle is blue, which color is emblematic of.....
10. Mary's dress is white to denote her spotless..... and .....

TRIBUTE ON THE PURITY OF THE BLESSED MOTHER

"Mother! Whose virgin bosom was uncrost
With the least shade of thought to sin allied;
Woman! Above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost;
Brighter than eastern skies at daybreak strewn

With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast;

Thy image falls to earth. Yet some, I ween,
Not unforgiven, the suppliant knee might bend
As to a visible power, in which did blend
All that was mix'd and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene."

—WORDSWORTH.

"What we make a child love and desire is more important than what we make him learn."

XXV

LAKE JOURNEYS OF OUR LORD

(*Grade IX*)

LESSON PLAN

First Day

I. Aim:

To familiarize the pupils with the geography of the public life of our Lord near the Lake of Genesareth.

II. Material:

Map of Asia, a smaller map of Palestine and a hand-made outline map of the Lake of Genesareth. On the latter, the important cities which our Lord visited on His three lake journeys are indicated by numbers. The corresponding numbers and names of the cities are written below the map. The three lake journeys of our Lord are traced, each in a different color.

III. Procedure:

On the large map of Asia, locate Palestine; the Lake of Genesareth. On the smaller map of Palestine, locate the Lake of Genesareth and the important cities our Lord visited on His journeys, to allow the pupils to get the proper setting of the journeys. These cities are:

West Side of Lake	*East Side*	*Head of Lake*
Magdala	Gergesa	Bethsaida-Julia
Tiberias	Gamala	Capharnaum
		Bethsaida of Galilee

Read the account of the first journey in St. Luke's Gospel, Chapter viii, making constant reference to the journey as traced on the outline map. Read the same account in St. Mark's Gospel, Chapters iv and v. Notice how closely both accounts agree. The following outline of the first journey will thus be obtained. Write it on the board.

After the Lake Sermon, our Lord journeys from the shore of Capharnaum to "the other side of the Lake." Going over, our Lord stills the tempest. He then goes "into the country of the Gerasens," where He casts out the legion of devils. He returns to Capharnaum.

Assignment:

Draw an outline map of the Lake of Genesareth, indicating the important cities on its shores. Trace the first lake journey of our Lord. Prepare to give the account of the journey orally, for the class.

Second Day

Compare the outline maps to check them for accuracy in tracing the first lake journey. Describe this journey according to the general

outline formed on the previous day, locating the cities mentioned.

Read the account of the second lake journey in St. Matthew's Gospel, Chapter xiv. After a class discussion in which the essential facts of the journey are selected, outline will be obtained.

After the Apostles return from their mission, our Lord takes them "apart into a desert place"—from Capharnaum to Bethsaida, on the eastern shore of the Lake. There He feeds the five thousand. On His return, He makes the disciples "go before Him" over the water to Bethsaida on the west. He walks on the water. Trace this journey on the map.

Read Chapters vii and viii of St. Mark's Gospel. Select the verses which give the main facts of the third lake journey of our Lord. List them on the board as follows:

Our Lord comes from Tyre "by Sidon to the sea of Galilee through the territory of the Decapolis." Second multiplication of loaves. "He took ship immediately to Dalmanutha and Magedan." There He meets the Pharisees and Sadducees. "And, leaving them, He went into the ship and passed to the other side of the water." Trace this journey on the map.

IV. Summary:

Using the map just completed, describe briefly the three lake journeys made by our Lord.

What miracles did our Lord work while on these

journeys? The following miracles should be mentioned:

1. Jesus stills the tempest.
2. He casts out the legion of devils.
3. He miraculously feeds the five thousand.
4. He walks on the waters.
5. He again miraculously feeds the multitude.

XXVI

DRAMATIZATION OF ESTHER

(*High School*)

Teacher's Aim:

Direct—To teach the fundamentals in dramatization.

Indirect—To teach the use of the Bible as a book of reference and create an interest in Biblical history.

Pupil's Aim:

To learn how to convert an ordinary narrative into a drama.

Motivation:

To learn why Esther is so highly esteemed by the Jews.

Procedure:

A talk giving a review of the captivity of the Jews in Babylon and their subsequent freedom to return to their native country.

The setting of the story of Queen Esther:

a. The absolute domination of the King.
b. His disregard for human life.
c. The glory and extent of the Persian Empire.
d. The customs of the Persian court.

The reading of Esther as narrated in the Bible.

Discussion of successive events in the story.

Organization of the material for dramatization:

a. Division into main and subordinate events.

b. Listing the facts to be developed in the first act:

The nationality and lineage of Esther and Mardochai.

The toleration granted the Jews at this period.

The unwillingness of Esther to return to her native country.

The splendor and importance of the Persian Empire.

The putting aside of Vasthi and the summoning of the beautiful maidens of the empire.

The choice of Esther as queen.

The care of Mardochai for his adopted daughter.

Class criticism of the first act as produced by one or other group.

Discussion of difficulties that have come up in the writing of the first act; such as, the style and form of expression used in those days.

The working out of successive acts in much the same manner as that used for the first act, but with latitude enough to allow each group to determine the number of scenes and the scope of each act.

References:

Bible—*Book of Esther.*

Harriet Beecher Stowe's *Woman in Sacred History*—Queen Esther.
Ridpath's *History of the World*—Persia, Manners and Customs.
Rollin's *Ancient History*—Manners of the Assyrians.
Parker's *Types of Elementary Teaching and Learning.*

Dramatization:

Freeland's *Modern Elementary School Practice*—Dramatization.
Dramatization—as produced by a group of three.

ESTHER

Cast of Characters

ASSUERUS—King of the Medes and Persians—The region from India to Ethiopia.
VASTHI—Queen of Assuerus.
ESTHER—Mardochai's niece, later Queen.
MARDOCHAI—A Jew, Esther's uncle.
AMAN—The evil genius of the court.

MAUMAN, BAZATHA, HARBONA, BAGATHA, ABGATHA, ZETHAR, CHARCAS — Seven eunuchs who served in the King's presence.

CHARSENA, SETHAR, ADMATHA, THARSIS, MARES, MARSANA, MAMUCHAN — Seven princes of the Persians and the Medes.

THARES and BAGATHAN—Porters, and traitors.

ATHACH, EGEUS, SUSAGAZ — Eunuchs in attendance on the Queen.

ZARES—Aman's wife.
NISAN—Aman's friend.
RUTH—Esther's maid.
Servants.
Maids to Queen Esther.

ACT I. SCENE I.

Scene: Garden feast at the palace of King Assuerus.

Characters: King, his attendants, princes of Persia, lords and nobles of the provinces, wise men, eunuchs.

KING ASSUERUS: (*Calling his eunuch*)
This being the seventh day of our feast, and as Vasthi, my Queen, has not yet appeared, I command that she present herself before my guest, for she is exceedingly beautiful. (*Exit eunuch.*

King and guests continue merrymaking. Eunuch re-enters, bowing low).

BAGATHA: Your Majesty, thy Queen refuses to appear at thy command.

KING: (*Infuriated at her refusal, turns to the wisemen and asks*:) What think ye of the conduct of our Queen?

CHARSENA: 'Tis a grave offense which should be duly punished, for if this deed of thy Queen is spread throughout the land, other women, too, will refuse to obey the commands of their husbands.

MAMUCHAN: Sir, I too, think thy indignation just and, if it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and Medes, which must not be changed, that Vasthi come in to thee no more, but another that is better than she be made Queen in her place and let this be published through all the provinces of the empire, which is very wide.

KING: Thy counsel is very pleasing to me. So it shall be done.

ACT I. SCENE II.

Scene: Home of Mardochai, the Jew, in Susan. *Characters:* Mardochai; his adopted daughter, Esther; the maid, Ruth.

MARDOCHAI: (*To Esther.*) 'Tis many years since thy father and I were taken captive and brought here from our beloved Jerusalem. At first, dur-

ing the early part of our captivity, we were cruelly treated, but since Assuerus has ascended the throne, it has gone well with us.

ESTHER: Yes, Uncle; Assuerus is a wise and generous ruler. Many a sun will rise and set ere we shall see such another. But what dost thou think of the governor's command that I appear before the King?

MARDOCHAI: It must not be disobeyed, Esther. Thou shalt prepare at once to go to the palace of the king. Who knows (*his face beaming with pride*), perhaps thou hast been destined to be the queen of Assuerus and thereby thou mayest be of great service to thy people.

ESTHER: Thou thinkest too highly of thy child. There are in Susan many women of greater beauty and knowledge than I.

MARDOCHAI: But none like thee, Esther. Since thy father's death I have carefully guarded thee and will continue to do so even though thou be chosen as the queen of Assuerus. Daily will I watch before the palace that no harm befall thee.

ESTHER: Thou art indeed true to me.

MARDOCHAI: There is one thing thou must bear in mind—never to mention that thou art of the despised Jewish race; for if that be known, thou mayest lose thy position and the opportunity—if there be any—of serving thy people.

ESTHER: I will be counseled by thy advice. (*Calling maid*) Ruth, come, it is time that we fittingly prepare to leave for the palace of Assuerus.

Act I. Scene III.

Scene: Throne Room.
Characters: King, nobles and attendants.

King: I have become weary of waiting. Many a day has passed since I put aside my Queen, and yet no one fitted to take her place has made her appearance.

Mamuchan: Hast thou seen the new beauty that has come? I will vouch that of all the virgins who have or will yet present themselves, she is the most fitted to appear at thy side.

King: (*eagerly*) Who is she?

Mamuchan: Her name is Esther and her home is in Susan. She has arrived with her maid and awaits thy command to appear before thee.

King: Have her appear. (*Exit eunuch.*)
(*King sits wearily resting his head on his hand. Re-enter eunuch with Esther, who bows low before the King*). Esther, many are the praises I have heard in thy favor, but thy beauty far surpasses all that words can tell. Thy beauty and thy manner have found favor with me. (*Motions eunuchs to bring crown*). Henceforth thou shalt be known as my Queen, and all my subjects shall pay homage to thee. (*Esther kneels and King places crown on her head.*)
(*To eunuchs*) Hasten the woman's ornaments and deliver to her her part and seven of the most beautiful maidens of the palace, and also adorn

and deck out both her and her maids. (*Exeunt Esther and eunuch*).

Act II. Scene I.

Scene: Outer court of the palace of the King.
Characters: Bagathan and Thares, porters; Mardochai; Ruth, a waiting maid.

Mardochai: (*pacing slowly up and down*) Hark, what is this I hear? That is Bagathan and Thares speaking.

Bagathan: (*unseen*) Many a year have we faithfully served Assuerus, yet Charcas, who has recently come into his service, has by his ingratiating manner succeeded in winning great favor with Assuerus.

Thares: (*interrupting*) Often have I risked my life in his behalf, and now when the time for bestowing favors has arrived, Charcas is chosen and we are not thought of. There is but one thing to do to avenge this injustice and that is to take the King's life.

Bagathan: I, too, have thought of that and have decided the best time to do so would be when he walks alone tonight in his garden after the evening meal. Come, let us go before we are surprised. (*Exeunt.*)

Mardochai: That augurs ill for Assuerus. I must see Esther immediately and tell her what I have overheard so that she may warn Assuerus. (*Ruth comes into the court*). I am indeed for-

tunate in meeting thee now. Wilt thou tell Esther I have some important news for her and must see her at once? Go thou immediately. (*Exit Ruth. Mardochai paces up and down waiting for Esther. Esther and Ruth enter.*)

ESTHER: My Uncle, it is good to see thee again. Ruth tells me thou hast something of importance to tell me.

MARDOCHAI: Yes; as I was walking up and down this pathway, I overheard Bagathan and Thares speaking. They were plotting to kill their royal master after his evening repast. This act is to be accomplished this evening and thou must forewarn Assuerus.

ESTHER: Most willingly shall I do so and give Assuerus the information in thy name so that thou mayest rise in his favor.

ACT II. SCENE II.

Scene: The King's Apartment.
Characters: King and his attendants, Esther.

MAMUCHAN: Your Majesty, thy Queen, Esther, begs an audience with thee.

KING: Bid her enter. (*Esther enters*). It is a pleasure to see thee, my Esther; what is it thou wishest to impart to me?

ESTHER: I wish to speak with thee alone.

KING: Thy wish is granted. (*Motions to attendants to withdraw.*)

ESTHER: Mardochai, the Jew, while pacing in the

outer court, overheard Bagathan and Thares plotting against thy life. They plan to commit this act tonight whilst thou art walking in the garden after thy evening repast.

KING: (*Angrily summoning his guard and scribe*) Bagathan and Thares are said to be plotting against my life. Have them apprehended and examined and, if found guilty, they shall be hanged. (*Turning to Esther*) Esther, I thank thee for reporting this matter to me. Mardochai has saved my life and this affair shall be put in the histories and recorded in the chronicles.

Guard re-enters

GUARD: They are guilty.

KING: Go carry out my command to hang them on a gibbet. (*Turning to scribe*) Enter this affair in the chronicles under Mardochai's name. (*Scribe does so*).

ACT III. SCENE I.

Scene: Outer court of the palace.
Characters: Aman; Nisan, his friend.

NISAN: How it is, Aman, that this good change has come upon thee? When I left Susan not long ago thou wert but a common soldier, and now all pay homage to thee.

AMAN: In sooth, friend Nisan, I scarcely know myself why I have found such favor in the King's eyes that he has raised me up above all the princes that were with him.

NISAN: Surely, Aman, thou art now content; thou hast everything that can be desired.

AMAN: Except one thing.

NISAN: Pray, tell me, what can that be?

AMAN: There is a Jew, Mardochai by name, who refuses to prostrate himself before me. Thou knowest how great is my detestation of the Jewish race, and if he persists in his refusal, I shall have my revenge upon all the Jews of the kingdom of Assuerus. There is absolutely none who shall refuse me honor and go unpunished.

ACT III. SCENE II.

Scene: Throne room.
Characters: King, Aman, scribes.

KING: (*to Aman*) Mamuchan informs me that thou desirest to speak with me.

AMAN: That do I, Sire. There is a people scattered throughout all the provinces of thy kingdom, and separated from one another, that use new laws and ceremonies, and moreover despise the King's ordinances; and thou knowest very well it is not expedient for thy kingdom that they should grow insolent by impunity. If it please thee, let a degree go forth from thy presence that they may be destroyed and I will pay ten thousand talents to thy treasurers.

KING: (*taking ring from his finger and giving it to Aman*). As to the money which thou promisest, keep it for thyself; and as to the people, do

with them as seemeth good to thee. But when shall this destruction take place?

AMAN: Let us cast lots into yonder urn, and whatsoever day and month is drawn let that be the time. (*They cast lots. Aman draws one*). It is the thirteenth day of the twelfth month—that is eleven months from now. (*Calls the scribes*) King Assuerus has commanded that an edict go out to all the provinces, announcing that on the thirteenth day of the twelfth month of the present year all the Jews, men, women and children, will be put to death and their goods confiscated. (*Turning to King*) Is not that your wish?

KING: So it is. See that the command is fulfilled.

ACT IV. SCENE I.

Scene: Esther's apartments.

Characters: Esther, Ruth, and Athach the eunuch.

ATHACH: My Queen, thy kinsman, Mardochai, has appeared at the palace gate in sackcloth and ashes and has bid me tell thee of his grief.

ESTHER: Find suitable garments, take them to him, and bid him put them on. (*Exit eunuch*). What can the matter be? Surely, something dreadful must have happened to make Mardochai act thus: sackcloth and ashes betokens great grief.

ATHACH: Mardochai refuses these garments and will not be consoled. He bids me tell thee that

Aman hath promised to pay money into the treasury of the King to have the Jews within the kingdom destroyed. He bids me also to give thee this copy of the King's edict.

ESTHER: (*takes edict and reads*) "I, Assuerus, King of the Persians and the Medes, decree that on the thirteenth day of the twelfth month of the present year, called Adar, all the Jews—men, women and children, young and old—are to be destroyed in one day and their goods confiscated. Wherefore, having learned that they act against the customs of all nations, despise the commandments of the King, and violate by their opposition the concord of all nations, I have commanded the above decree that these wicked people perishing in one day may restore to the empire the peace which they have disturbed." (*Trembling*) Can this be true? Can it be possible that I have lost favor with Assuerus? For these past thirty days he hath not bid me come to him.

ATHACH: Mardochai entreats thee to go to the King and plead for thy people.

ESTHER: Go tell Mardochai that all the King's servants and all the provinces that are under his dominion know that whosoever, whether man or woman, cometh into the King's inner court who is not called for, is immediately put to death without delay, except the King shall hold out the golden scepter to him in token of clemency, that so he may live. How, then, can I go to the King, who for these thirty days now have not been called

unto him? (*Exit eunuch. Esther paces up and down awaiting his return*).

ATHACH: My Queen, Mardochai says: "Think not that thou mayest save thy life only, because thou art in the King's court more than all the Jews. For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion, and thou and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom that thou mightest be ready at such a time as this?"

ESTHER: (*greatly agitated and speaking to herself*). Difficult is the task thou hast laid before me, Mardochai, and my heart is filled with fear. It had been far better for me had I remained in our simple home than to have received the honors bestowed upon me only to lose them now. But (*pauses for a moment*) what is the chance I take in appearing unbidden before Assuerus in comparison to what might be gained? If I still have his favor, my people may be saved at my request. Come, Esther, lay aside thy fear and follow the example set by thy brave forefathers. May the great Jehovah bless the work of His humble handmaid. Athach, tell Mardochai to go and gather all the Jews whom he shall find in Susan and pray for me. Neither eat nor drink for three days and three nights, and I and my handmaids will fast in like manner, and then I will go in to the King against the law, not being called, and expose myself to death and danger.

Act IV. Scene II.

Scene: King's inner court with view of outer court.

Characters: King, his attendants, Queen Esther.

KING: (*seated on throne sees Esther in outer court prostrate before him. Holds out scepter. Esther draws near and kisses it.*) What wilt thou, Esther, my Queen? What is thy request? If thou shouldst ask even one half of the kingdom, it shall be given thee.

ESTHER: If it please thee, O King, I beseech thee to come to me this day and Aman with thee to the banquet which I have prepared.

KING: (*calls servants.*) Call ye Aman quickly that he may obey Queen Esther's will and bid him come to the banquet prepared by her. (*To Esther*) Come, let us go.

Act V. Scene I.

Scene: Aman's home.

Characters: Aman, Zares, his wife, friends.

AMAN: (*to wife and friends.*) Great are my riches and with great glory hath the King advanced me above all his princes and servants.

ZARES: Thy words fall as music on my ears and are indeed welcome.

AMAN: With Queen Esther, too, have I found favor. Today I was invited to a banquet in her apartments in company with the King, and to-

morrow there is to be another with only the King and myself as guests.

ZARES: Thou art fortunate indeed.

AMAN: (*interrupting*) And whereas I have all these things. I think I have nothing so long as I see Mardochai, the hated Jew, sitting at the King's gate.

ZARES: Order a great beam to be prepared, fifty cubits high; and in the morning speak to the King that Mardochai may be hanged upon it, and so thou shalt go full of joy with the King to the banquet.

AMAN: Thy counsel pleaseth me. (*Summons servants.*) Erect a gibbet fifty cubits high. Go at once and fulfill my command. (*Exeunt servants.*)

ACT V. SCENE II.

Scene: A private room in the apartments of Assuerus.

Characters: Assuerus, the eunuch Charcas, Aman.

KING: Charcas, bring hither the histories and chronicles of former times and read them to me so that my mind may be occupied, because sleep hath deserted me this night. (*Charcas reads.*)

KING: Come nearer to me that I may understand thee better.

CHARCAS: (*reading louder*) And on this day Mardochai, a Jew, hath discovered the treason of

Bagathan and Thares, the porters, who sought to kill King Assuerus.

KING: (*interrupting.*) What honor and reward hath Mardochai received for this fidelity?

CHARCAS: He hath received no reward.

KING: (*looking into outer court*) Who is in the court?

CHARCAS: Aman standeth in the court.

KING: Let him come in. (*Exit eunuch.*)

AMAN: (*Entering and talking to himself*) Now shall I have a fitting opportunity to speak to the King so that he will order Mardochai to be hanged upon the gibbet which I have prepared for him.

KING: What ought to be done, Aman, to a man whom the King is desirous to honor?

AMAN: (*aside*) He can mean no one but me. (*To Assuerus*) The man whom the King is desirous of honoring ought to be clothed in the King's apparel, and to be set upon the horse that the King rideth upon, and to have the royal crown upon his head, and let the first of the King's princes and nobles hold his horse, and going through the street of the city proclaim before him and say: "Thus shall he be honored whom the King hath a mind to honor."

KING: Make haste and take the robe and the horse and do as thou hast spoken to Mardochai, the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken. (*Exit Aman.*)

Act V. Scene III.

Scene: Aman's home.
Characters: Aman and Zares, and eunuch.

Aman: Great misfortune hath followed me this day. Mardochai the Jew, whom I had in mind should be hanged on a gibbet, hath been greatly honored by the King. He hath been preferred before me.

Zares: If Mardochai be of the seed of the Jews before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight. (*Enter King's eunuch.*)

Eunuch: Aman, thou art ordered by the direct command of the King to present thyself at the banquet which the Queen hath prepared. (*Aman leaves with eunuch.*)

Act V. Scene IV.

Scene: The banquet room in Esther's apartments.
Characters: King, Queen Esther, Aman, eunuchs and attendants.

King: What is thy petition, Esther, that it may be granted thee, and what wilt thou have done? Although thou ask the half of my kingdom, thou shalt have it.

Esther: If I have found favor in thy sight, O King, and if it please thee, give me my life for which I ask, and my people for which I request;

for we are given up, I and my people, to be destroyed, to be slain, and to perish; and would to God we were sold for bondmen and bondwomen, the evil might be borne with, but now we have an enemy whose cruelty redoundeth upon the King.

KING: Who is this and of what power that he should do these things?

ESTHER: It is this Aman that is our adversary and most wicked enemy. (*Aman trembles with fear. The King in a rage leaves the banquet room and goes into the garden.*)

AMAN: (*kneeling before Esther*) I know that evil is prepared for me by the King, but if thou wilt thou canst save me. Plead for me, for thou alone hast power with him and to thy words alone will he give ear. (*King re-enters.*)

KING: (*angrily*) He will force the Queen also and in my own house.

HARBONA: Behold the gibbet which he hath prepared for Mardochai, who spoke for the King, standeth in Aman's house, being fifty cubits high.

KING: Hang him upon it. Before thou goest, Aman, deliver up the ring I gave thee. (*Aman returns the ring.*)

ESTHER: My King, I, too, have a confession to make. Mardochai the Jew is my uncle, but, fearing thy wrath if this fact were disclosed to thee, I withheld it. Thy great kindness, however, compels me to reveal it now.

KING: Fear not, Esther, thou and all belonging to

thee have found favor with me. (*To eunuch*) Bid Mardochai enter. (*To Esther*) The house of Aman and all belonging to him is thine and thou in turn mayest bestow it upon Mardochai. (*Enter Mardochai prostrating himself before the King. King hands him his ring*) Mardochai, from this time forward thou art to take the position held by the treacherous Aman and art to obey the command of Esther.

ESTHER: (*kneels before the King.*) My King, I beg of thee on behalf of my people that thou give orders that the malice of Aman and his most wicked devices which he had invented against the Jews should be of no effect. (*King shows kindness, Esther rises.*) If it please the King and if I have found favor in his sight and my request be not disagreeable to him, I beseech him that the former letters of Aman, the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the King's provinces, may be reversed by new letters. For how can I endure the murdering and slaughter of my people?

KING: I have given Aman's house to thee, Esther, and I have commanded him to be hanged on a gibbet because he durst lay hands on the Jews. Write ye, therefore, to all the Jews as it pleaseth thee in the King's name and seal the letters with my ring; and when the messengers carry the letters to all the provinces, tell them to speak to the Jews in every city and to command them to

gather themselves together and to stand for their lives and to kill and destroy all their enemies with their wives and children and all their houses and to take all their spoils. Mardochai, call the scribes and carry out my commands.

XXVII

REVERENCE

(*High School*)

Prayer:

"O Jesus who didst receive little children so willingly, blessing them and saying to Thy disciples: 'Let them come to Me,' inspire me as Thou didst inspire Blessed Canisius, model and guide of the perfect catechist, with profound respect and holy affection for childhood and a marked devotion for instructing the little ones in Thy doctrines."

Objective:

To create in her pupils a greater respect and a truer reverence for the things of God.

The Pupil's Viewpoint:

To cause reverence to grow within the heart, to assist others to see the worth of respect, and courtesy to authority, to elders and to their companions.

Approach:

I. Motivation:

1. Many people have no reverence at all.
2. Some Catholics lack reverence for the things of God. Class discussion to prove above. Following list submitted, viz:

a. Sign of the cross.
b. Genuflections.
c. Posture during prayer.
d. Before the Blessed Sacrament.
e. Conduct in church, in the choir, at confession, in company and alone.
f. Hurried and irreverent manner of talking to God.
g. Bad example and scandal given to those not of the Faith.
h. Irreverent language with companions on the street.
i. Rude and unkind to others.
j. Careless habits formed:
(1) Habits cling to one.
(2) Easily overcome while young.
(3) Form ideal habits in youth.
(4) Ideals are a guide to what one should strive to accomplish.
k. Win out in the first test of a determination.
(1) Quote instances in the lives of the saints to prove the above.
St. Aloysius.
St. Theresa, etc.
(2) Many other instances given and discussed orally in the socialized recitation.

II. Reverence, a duty to God:

Quotation: God enjoins reverence upon His creatures:

1. First three Commandments.
2. Scripture—"Serve ye the Lord with fear, and rejoice unto Him with trembling."
3. We are the works of His hands, therefore we are bound to revere Him.

III. Contrast:

1. Respect and esteem given to one of superior knowledge and learning, viz:
   a. President.
   b. Governor of a state.
   c. Mayor.
2. God infinitely superior to all. With Him a thousand years is but a day.

IV. Assignment:

1. Read the chapters on habits and reverence found in:

a. Hill.	*d.* Coppins.
b. Miltner.	*e.* Ross.
c. Catholic Enc.	*f.* Cronin.

2. Be prepared to give oral reports in class. Socialized problem.

V. Summary:

1. Oral talks correlated with speech.
2. Time—four minutes on some phase of the subject.

VI. Habits to acquire:

1. Think often of the immensity of God.
2. Respect God's Name.

3. Respect old age.
4. Choose clean and respectful playmates.
5. Respect your body. It is the temple of Christ.
6. Never forget your daily prayers.
   Short, fervent prayer better than long careless prayer.

VII. Rewards:

1. Reverence is the secret of all religion and happiness. Without it there is no faith, no hope, no love.
2. Reverence for God, reverence for neighbor, for ourselves is the motive of the commandments of Sinai and it is religion in the true sense of the word.

VIII. Application:

1. Meaning of this quotation: "Familiarity breeds contempt."
2. Avoid temptations that might lead you away from God.
3. Have a Christian reverence for your body—it differs from pagan worship of the body.
4. Who is at fault if you find yourself losing reverence for the things of God?
5. Beg the pure Mother of God to keep you pure and reverent always.

XXVIII

THE PROTESTANT REVOLT

(High School)

First Day's Work

I. Preparation:

Since the so-called Reformation has spread its evil influence over such vast territory and left so many false impressions on the minds of those outside the Faith, we shall devote intensive study to this topic.

1. Show that this movement has been erroneously styled—it was a religious revolt, not a reformation.
2. Select the causes of the "Revolt" from the text.
   - *a.* The abuses connected with the preaching of indulgences.
   - *b.* The weakening of the principles of faith and of spiritual authority.
   - *c.* The license which the new doctrines accorded to the human passions.
   - *d.* Natural pride, flattered by the individual interpretation of Scriptures.
   - *e.* Possessions of the Church, left as a defenseless prey to the rapacity of the nobles and the people.
   - *f.* The so-called reformers had gained the

support and protection of the nobles and princes.

g. The art of printing.

II. Assignment:

Questions to consider—review work.

1. Where did the "Revolt" begin?
2. What was the first step?
3. Give an account of Martin Luther's life.
4. Give in detail the reasons for the first cause.
5. What were the new doctrines mentioned in the third cause?
6. What relation do the second and fourth causes bear to the "Revolt"?
7. What explanation can you give for the fifth cause?
8. Why is the art of printing mentioned as one of the causes?

Second Day's Work

I. Discuss answers to questions assigned.

II. Assignment:

1. Make an outline of the steps in the progress of the "Revolt."
2. Make a list of Luther's contemporaries.
3. Make a table comparing the doctrines of Luther and his co-laborers.

Use all references available—especially

Leading Events in the History of the Church, Part IV.

Catholic Encyclopedia.
Extension Magazine (Reformation Number, Sept., 1917).

Third Day's Work

I. Preparation:

Appoint a pupil to place the outline on the board —each pupil contributing something.

Do likewise with the second and third steps in the assignment.

II. Assignment:

Make a list of the consequences of these new teachings:

a. From a religious point of view.
b. From a political point of view.
c. From a social point of view.

Fourth Day's Work

I. Review:

Briefly review the work gone over so far by having a true-and-false test and an oral recitation on the results of the "Revolt."

II. Assignment:

1. Be able to give an account of the "Revolt" in Switzerland and in France.
2. Outline the progress of the "Revolt" in England under Henry VIII, Edward VI, Mary Tudor and Elizabeth.

FIFTH DAY'S WORK

I. Preparation:

Topical recitations on first step in the assignment.
During recitations have one pupil place his outline on the board.
Pupils criticize the outline.
Discuss the "Revolt" in Scotland and in Ireland.
Have pupils give general results of the "Revolt."
Name the different sects which have branched from Lutheranism.

II. Assignment:

Each pupil prepares to speak on some topic from the *Extension Magazine* (Reformation Number, Sept., 1917).

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